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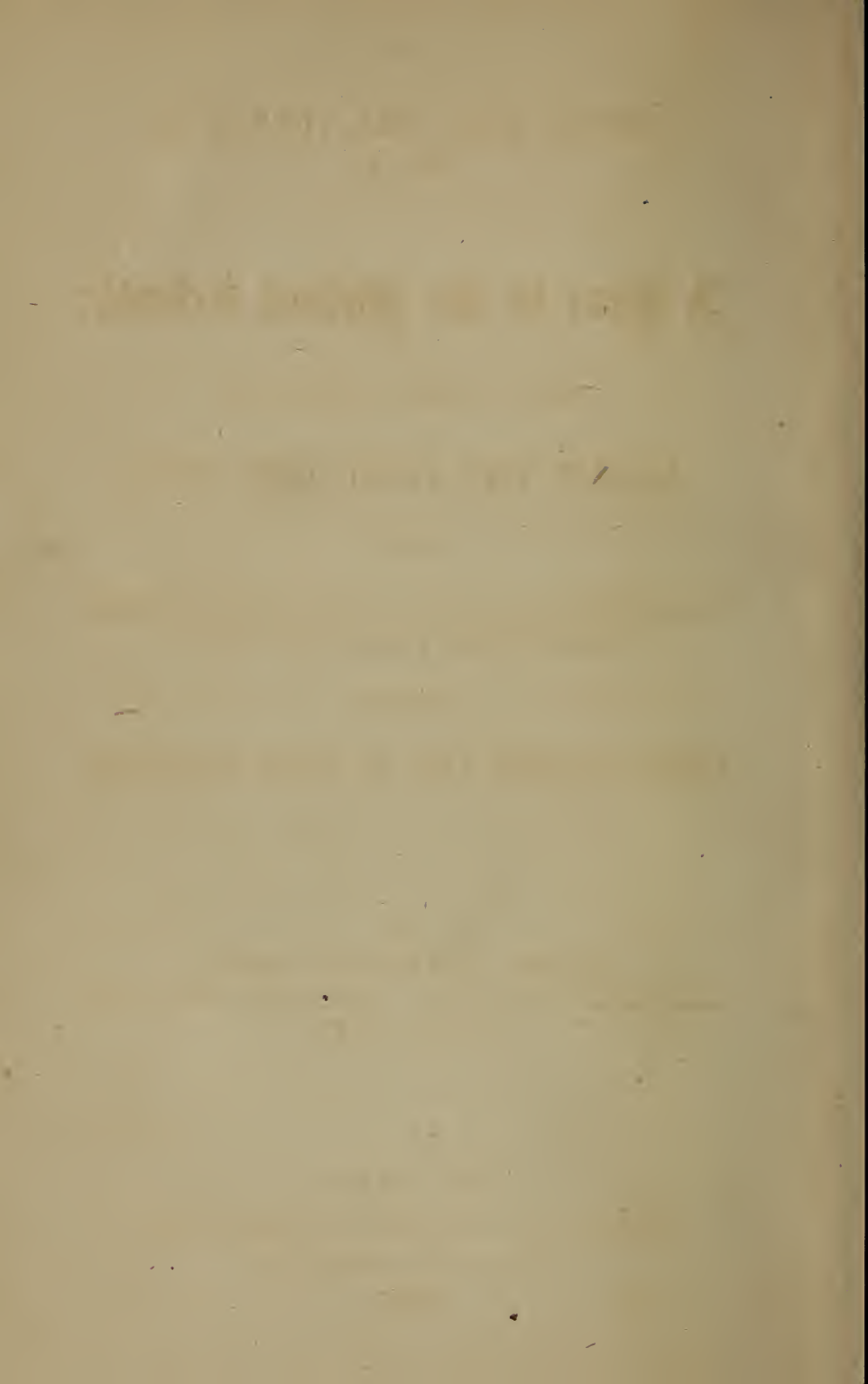
UNITED STATES OF AMERICA.

No 6

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HOURS WITH THE YOUNGEST.

No. 1.

A Year in the Infant School:

BEING A COURSE OF INSTRUCTION

ABOUT THE LORD OUR GOD;

COMPRISING

TALES, STORIES, TEXTS, ILLUSTRATIONS, HYMNS,
CATECHISMS, EXERCISES, ETC.,

ADAPTED TO

YOUNG CLASSES AND TO HOME TEACHING.

BY

MARY HARVEY GILL,

AUTHOR OF "SISTER MARY'S STORIES," "ELLEN CARROL," "COUSIN CLARA,"
"ANN CONOVER," ETC.

NEW-YORK:

ANSON D. F. RANDOLPH, 770 BROADWAY,

CORNER OF NINTH STREET.

1864.



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TO PURCHASERS.

SUBJECT AND AIM.

THE following Course of Lessons, as the Table of Contents will show, is an endeavor to present to little children, Sunday by Sunday, THE LORD OUR GOD in his greatness and loveliness, as revealed in the sacred Scriptures. The aim and hope is, that, by his grace, they may see Him spiritually, fear, love, and trust him, and be "changed into the same image, from glory to glory," though it be "as shines the sunbeam in a drop of dew."

DESIGN AND USE.

They are designed for INFANT SCHOOLS, INTRODUCTORY DEPARTMENTS, and HOME TEACHING; and are equally adapted to SCHOOLS WITH ONE SESSION OR WITH TWO.

IN INFANT SCHOOLS, *A Year in the Infant School* serves as a Manual of Instruction, Anecdote, etc., for the teacher; and Texts and Hymns for the Youngest, in paper covers, as a study and singing-book for the scholars, enabling them to commit to memory, at home, during the week, texts and a hymn which embody the leading points of the teacher's instruction on the Sabbath. Pupils who read may also use it in school as a singing-book.

IN INFANT OR INTRODUCTORY DEPARTMENTS, arranged in classes, *A Year in the Infant School* may be used as an aid to the Superintendent and the Teachers, while Texts and Hymns for the Youngest is the scholars' text-book.

IN HOME TEACHING the parents or friends may follow the course laid down in *A Year in the Infant School*, and make use

of the teachings, narratives, etc., either neglecting the infant school methods or adopting them, as may seem expedient; while the children may learn the lessons in Texts and Hymns for the Youngest, or parts of them, according to their age.

EVANGELICAL AND UNSECTARIAN.

A Year in the Infant School, with the Texts and Hymns appended, first appeared in the SUNDAY-SCHOOL TIMES, under the editorship of Professor JOHN S. HART. It had previously been laid before THE COMMITTEE OF THE AMERICAN SUNDAY-SCHOOL UNION, PHILADELPHIA, who expressed their willingness to publish it with the imprint of that Society; but owing to some difficulty about arrangements, it was withdrawn. These facts are mentioned to show that *the lessons give only the views held in common by all evangelical Christians.*

REVISION, ETC.

While the weekly numbers of this Infant School Course were coming out in the newspaper, the author received some valuable suggestions, which she has heeded in revising the work; and also some very encouraging letters from teachers who were using the lessons and putting them to the practical test. Many of the Sessions have been *abridged*; some new matter has been added. In short, it is hoped that the Course, as revised, will be found an improvement upon the newspaper series.

THE SECOND YEAR IN INFANT SCHOOL, (containing, like the present work, twenty-six subjects, arranged in Fifty-two Sessions,) will be published hereafter, and will illustrate the latter lessons in Texts and Hymns for the Youngest. These two YEARS complete the full course, while each separately is a connected course in itself. The YEAR IN THE INFANT SCHOOL introduces the divine attributes usually specified, and teaches of the Saviour and the Holy Spirit in connection with almost every topic.

TEXTS AND HYMNS FOR THE YOUNGEST contains fifty-two subjects, and can be used with both YEARS.

M. H. G.

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We pray to the Lord our God. He is "OUR FATHER WHO IS IN HEAVEN."

SECOND SESSION—Pages 6, 7.

First Lesson in Texts and Hymns for the Youngest, pages 3-5 including the Lord's Prayer, Catechism on Mark 12 : 32 and Genesis 1 : 1 ; Hymn 1 : I Have a Father in the Promised Land ; verse: When I look up to yonder sky.

Suggestions to teachers.

THIRD SESSION—Pages 7-10.

"FOR JESUS' SAKE" God hears our prayers and helps us. WHO JESUS IS. God knows what we want, and he knows how to do it.

The Woman in the Whirlwind.

FOURTH SESSION—Page 11.

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Suggestions.

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OMNISCIENCE. THE BIBLE. Samuel. How to pray in Infant School. Holy Bible, book divine.

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SEVENTH SESSION—Pages 15–18.

GOD IS THE SOURCE OF LIFE. Fanny and her Doll; God knows best. The Child in the Well. Prayer for the Body. The Lord Jesus gives life everlasting.

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Fourth Lesson in Texts and Hymns for the Youngest, pages 8, 9, including Catechism on John 5 : 26, Genesis 2 : 7, Acts 17 : 25, Daniel 5 : 23 ; Hymn 4: Little, gentle breath. Prayer for the Body.

NINTH SESSION—Pages 19–25.

OMNIPOTENCE. GOD'S POWER IN NATURE. Winds and Waves. The Captain's Little Daughter. Jesus on the Lake. Lightning and Thunder. Volcanoes and Earthquakes. Etna and the Wall of Catania. Lisbon in 1755. Terra Firma.

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Sixth Lesson in Texts and Hymns for the Youngest, pages 10, 11, including Catechism on Psalm 75 : 7 and Daniel 4 : 35 ; Hymn 6: Rejoice, the Lord is King !

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FOURTEENTH SESSION—Pages 37, 38.

Seventh Lesson in Texts and Hymns for the Youngest, pages 11, 12, including Catechism on Deuteronomy 32 : 39 ; Hymn 7: Oh ! do not be discouraged.

The fingers used as a mnemonic. Names of the Apostles.
Hymn 68: Oh! we love to come.

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OMNIPRESENCE. OUR FATHER IS IN HEAVEN. What John saw beyond the sky. Note on chanting.

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Ninth Lesson in Texts and Hymns for the Youngest, pages 13, 15, including Catechism on Jeremiah 23 : 23, 24, John 4 : 24, Psalm 139 : 18; Hymn 9: When little Samuel woke; Rhymes for Night: I will not fear, for God is near.

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TWENTIETH SESSION—Pages 51, 52.

OMNIPRESENCE. Tenth Lesson in Texts and Hymns for the Youngest, page 15, including Catechisms on Proverbs 15 : 3, and Jeremiah 23 : 23, 24; Hymn 10; Alone, yet not alone am I.

YOU CAN NOT GET AWAY FROM GOD. DO NOT SIN. Jonah.

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Pleasing God. James P. W.

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TWENTY-SIXTH SESSION—Page 67.

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CHRIST JESUS IS OUR ETERNAL AND PERFECT SAVIOUR. Peter in the presence of the Lord. Isaiah. Our message.

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Sixteenth Lesson in Texts and Hymns for the Youngest, pages 22, 23, including Catechism on Psalm 11 : 7, Isaiah 3 : 10, Matthew 6 : 20 ; Hymn 16 : There is a land above.

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THIRTY-FIFTH SESSION—Pages 84–92.

HOLINESS. Moral Government. GOD HATES SIN, AND PUNISHES FOR IT. Adam and Eve. The Flood. Sodom. The Sunday-school Girl ; a recent fact.

THIRTY-SIXTH SESSION—Page 92.

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THIRTY-EIGHTH SESSION—Page 99.

Nineteenth Lesson in Texts and Hymns for the Youngest, pages 26, 27, including Catechism on 1 Peter 2 : 22, 21, 1 Peter 3 : 18, 1 Corinthians 15 : 3 ; Hymn 19 : Jesus ! blessed Jesus ! suffering so for me !

THIRTY-NINTH SESSION—Pages 99–103.

LOVING KINDNESS. “DAILY BREAD.” Elijah and the Ravens. The Sick Minister. Manna, the “Bread from heaven.” Our daily bread.

FORTIETH SESSION—Page 103.

Twentieth Lesson in Texts and Hymns for the Youngest, pages 27, 28, including Catechism on “Give us this day our daily bread;” Hymn 20: Praise God, from whom all blessings flow.

A Thanksgiving to be used at meals, or said every evening.

FORTY-FIRST SESSION—Pages 103–106.

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FORTY-THIRD SESSION—Pages 107–111.

LOVING-KINDNESS. GOD GIVES US ALL OUR CLOTHING. GOD CLOTHES THE EARTH AND ALL ITS LIVING CREATURES. Picture lesson. The Snowbird’s Song, a poem.

FORTY-FOURTH SESSION—Page 111.

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FORTY-FIFTH SESSION—Pages 112–115.

John 6th chapter. Christ feeding the multitude. CHRIST THE BREAD OF LIFE.

FORTY-SIXTH SESSION—Page 115.

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FORTY-SEVENTH SESSION—Pages 115–119.

John 6. Suicide by starvation. The Apostles' Belief. How
TO BE SAVED. The Insane Patient.

FORTY-EIGHTH SESSION—Pages 119, 120.

Twenty-fourth Lesson in Texts and Hymns for the Youngest,
pages 37, 38, including Catechism on John 3 : 16, 1 John 5 : 11,
12; Hymn 24 : There's a Friend above all others; chorus, Oh !
how he loves !

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68, 69.

FORTY-NINTH SESSION—Pages 120–123.

DRINKS. "PURE MILK" FOR BABES. Motion. Growth. "THE
SINCERE MILK OF THE WORD." "Be ye doers of the word."
Christian growth. The Growing Song, an exercise. We won't
give up the Bible.

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Twenty-fifth Lesson in Texts and Hymns for the Youngest,
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Hymn 25 : The Growing Song.

FIFTY-FIRST SESSION—Pages 124, 128.

DRINKS. WATER FOR THE LARGE AND STRONG. The Robin's
Morning Song. Fresh water constantly supplied. The Rock in
Horeb. "That rock was Christ." The Holy Spirit.

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pages 40, 41, including Catechism on 1 Corinthians 10 : 4, John
6 : 63; Water Song: Some love to drink from the foamy brink;
also Hymn 27 : The Living Water; The Shower, an exercise.

OCCASIONAL LESSON—Pages 130–132.

OFFERINGS. THE ALABASTER BOX.

TO TEACHERS.

THE following Lessons were thrown into their present form to meet the wants and wishes of several of my young friends who had written me from time to time, asking for advice and aid in commencing infant schools. This must be my apology for the minuteness with which the method of conducting school appears in the Sessions, and for the numerous suggestions which, to an experienced teacher, may seem needless if not arrogant.

ARRANGEMENT.

The Sessions of this Course follow each other IN PAIRS. In the former of each pair, new truths are introduced, illustrated, and applied; in the latter, the same truths are fixed in the memory by means of Texts and Hymns. In Two Session schools the former will occupy the morning and the latter the afternoon. In One Session schools they can be taught on successive Sabbaths.

SESSIONS FIRST, THIRD, FIFTH, ETC.

The Sessions in which new truths are introduced (namely, the First, Third, and so forth,) are intended to be examined and dwelt upon by the teacher during her hours of previous preparation, not to be read aloud from the book in school-time. Children listen best to those who talk to them naturally, without referring to book or paper. Indeed, *little* children will not listen long to *any* reading. These Sessions, however, are so fully written out, that teachers may, if they choose, impress them upon their own minds by frequent reading, and then address them to the scholars nearly as in the book, (which can be kept in hand

to serve as a prompter.) Many, no doubt, will look over the Manual only to gather hints, anecdotes, verses, etc., which they will weave into their own better teachings.

SESSIONS SECOND, FOURTH, ETC.

Every alternate "Session," (as the Second, Fourth, Sixth, and so forth,) is devoted chiefly to hearing and teaching the Texts and the Hymn of a Lesson in the Scholar's Book, and to singing.

THE SCHOLAR'S BOOK.

The Scholar's Book, entitled, Texts and Hymns for the Youngest, is bound into this volume at the back. It is also furnished in paper covers, at a low price, for the use of the pupils, every one of whom should have a copy. The Texts and the Hymn to be heard and repeated in any Session should be taught at home to the children during the previous week. By engaging parents and friends to help them to learn their Sunday-school lesson, we remove the objection that Sunday-schools prevent family instruction, and establish a beautiful system of coöperation, and of *united interest and prayer*. However, as our success here will be only partial, it will be necessary not only to hear the lesson but to teach it more or less in school by repetition and singing. The speed or slowness, as well as the ease and pleasure, with which the school advances in the course will be in proportion to the number of scholars who learn or are taught at home. Faithful and judicious visits to their friends, (and the establishment of a meeting to pray for the children,) will aid greatly in carrying out the plan.

Good progress can be made, nevertheless, without home study, by means of repetition in school, and the Text and Hymn Book will be valued and used by the children whether the parents coöperate systematically or not.

HOW MUCH TO GIVE FOR ONE HOME LESSON.

Three texts in each lesson, and one hymn, or part of it, will be enough to require of most infant scholars. Teachers can mark in the scholar's book what they think best.

THE CATECHISMS.

The Catechisms are only questions and answers introducing and explaining the texts. The teacher asks these questions in school as a sort of examination on the instruction given in the preceding Session. After hearing what the children will say, she gives the reply in the book, and they repeat it once or twice. As a general rule, they are not to commit these answers to memory, either in school or out; it is too much for the majority of them; the texts and the hymn will suffice. The experiment has, however, been tried, with success, of having a higher class in Infant School, called

THE CATECHISM CLASS, OR, THE READERS' CLASS.

Those children who can read are called out, and then seated together on the top row. The higher class thus formed learns the whole of a Lesson in the Scholar's Book at home, and not merely the Texts and the Hymn. This class remains a few minutes after the others are dismissed and recites. A separate library, composed of larger and prettier books, is provided for them. Whoever knows the lesson will receive one of these books. Whoever says it imperfectly has his choice to stay and study it till he deserves a large book, or to take one of the small books and go. The former is usually preferred. This system, steadily pursued, gives the scholars *the habit of learning a Sunday-school lesson* before they are transferred to the higher department. It also affords opportunities for conversation with the older scholars while impressions are yet fresh upon their hearts.

REVIEWING.

Frequent reviewing of the Texts and Hymns is essential. This should be especially attended to in the practising Sessions, the Second, Fourth, Sixth, etc.

TIME REQUIRED TO COMPLETE THE COURSE.

As implied in the title, this course of lessons is prepared for one year. Two Session schools may complete it earlier, but will find material in the Scholar's Book for additional topics. Ordi-

narily, *there is no advantage, but quite the contrary, in hastening from one subject to another*; "for precept must be upon precept, precept upon precept, line upon line, line upon line, here a little, and there a little."

GOOD HINTS BY NEWCOMB.

"It is expected that, in all the exercises, great latitude will be taken by the teacher. It will often happen that the conversation and inquiries of the children will lead to a digression from the course prescribed in the lesson; and so, also, the teacher's own mind will probably often lead out in a similar manner. In such cases she should not suffer herself to be cramped by the book, but follow these suggestions, so far as they are profitable and interesting. She will, also, frequently find that the prescribed course will fail to engage the attention of the children; in which case she must strike off into something else that will awaken their attention; and when they become interested perhaps she may return again to the lesson. *But she will be successful only as she goes to the class in a prayerful, tender, tranquil frame of mind.*"

PARDEE also has a very suggestive chapter in his little work, *THE SUNDAY-SCHOOL WORKER ASSISTED*, page 34, *THE INFANT SCHOOL*.

CALLING THE ROLL.

The name, age, and residence of the scholars should be ascertained the first time they are seen in the school, and entered in a Superintendent's Roll Book. Every week their attendance should be registered in this book, with a view to visiting the absent. (New scholars should also be visited the first week they come.) If the school is small, it is well to call the roll in commencing, introducing remarks and hymns about punctuality; but if the school be at all numerous, this consumes the time and fritters away attention, and may occasion incurable restlessness. A very good plan is for one of the two assistants silently to make a list, during the session, of all present, which the teacher afterwards transfers to the Roll Book, and observes who were absent. This makes it needless to call the roll at all.

DISMISSING.

Dismissing, in a large school, is attended with three perils: Dissipating good impressions, disorder, losing some of the smallest children. The following method guards against these evils and saves time by combining the changing of library books and the collection of offerings with the dismissing:

An efficient assistant seats herself beside the library. The teacher carries the collection-box to each child in turn, sending the child, as she does so, first to the hat-pegs, then to the assistant at the library, who sees him safely disposed of before she attends to the next. Meanwhile, the other assistant keeps a general oversight of the gallery, entries, and stairways. The children understand that whoever leaves his seat before the teacher comes to him will be sent back to it, and that books and papers are given only to those who behave well.

TUNES.

References to suitable tunes will be found in Texts and Hymns for the Youngest, at the head of most of the hymns. The Oriola, by William B. Bradbury, No. 421 Broome street, New-York; the Child's Hosanna, and the Anniversary Hymns, or Child's Sunday-School Music Book, of the American Sunday-School Union, 1122 Chestnut street, Philadelphia, and 599 Broadway, New-York; the Sabbath-School Bell, Nos. 1 and 2, by Horace Waters, 333 Broadway, New-York, furnish appropriate music.

PICTURES.

Large pictures on Scriptural and Moral subjects, though not indispensable in infant schools, are extremely useful, especially those which represent scenes in the life of our Saviour. They should be mounted on pasteboard or on rollers.

Suitable colored engravings can be obtained at A. D. F. Randolph's, 683 Broadway, namely: The good colored lithographs published under the direction of the Committee of General Literature and Education appointed by the Society for Promoting Christian Knowledge, London. This series includes, (besides Old Testament pictures and others on Natural History, etc.,) the following subjects:

THE BIRTH OF CHRIST,	THE PRODIGAL SON,
CHRIST ANNOUNCED TO THE SHEPHERDS,	THE PHARISEE AND PUBLICAN,
THE WISE MEN,	CHRIST BLESSING CHILDREN,
JOHN BAPTIST PREACHING,	CHRIST FEEDING THE MULTITUDE,
CHRIST WITH THE DOCTORS,	THE TRIBUTE MONEY,
JESUS RETURNING WITH HIS PARENTS,	CHRIST CLEANSING THE TEMPLE,
CHRIST HEALING THE SICK,	TRIUMPHAL ENTRY INTO JERUSALEM,
THE SICK OF THE PALSY BROUGHT TO CHRIST,	JUDAS' BETRAYAL,
JESUS CURING THE BLIND,	CHRIST MOCKED,
THE WIDOW OF NAIN,	THE CRUCIFIXION,
THE WOMAN OF SAMARIA,	PETER AND JOHN AT THE SEPULCHRE,
THE GOOD SAMARITAN,	THE JOURNEY TO EMMAUS :

And several others taken from the book of Acts.

Ten large colored lithographs, American Sunday-School Union, mostly Old Testament subjects. Price, 50 cents apiece.

Ten very large and handsome colored lithographs, English, including among others, a fine view of Calvary and the Crucifixion, with Jerusalem in the background.

Forty colored wood cuts, inferior, called The Cottage Wall Prints, English; including, among others, The Infant Saviour, Christmas Carol, Presentation in the Temple, Questioning the Doctors, The Good Shepherd, The Great Physician, the Light of the World, The Raising of Lazarus, The Prophecy on the Mount, The Last Supper, The Agony in the Garden, The Man of Sorrows, Bearing the Cross, Crucifixion, Ascension.

Picture Lessons on Moral Truths illustrated; ten colored plates, from the London Religious Tract Society.

Twelve beautiful engravings, printed in oil colors, seventeen by thirteen inches.

The Picture Lessons on Food and Clothing in this Manual refer to the accompanying wood cuts; but enlarged colored copies on cardboard or cloth, held up before the school during recitation give much greater vivacity to the exercise.

M. H. G.

A YEAR IN THE INFANT SCHOOL:

BEING A COURSE OF

INSTRUCTION ABOUT THE LORD OUR GOD.

First Session.

SUBJECT.

WE PRAY TO GOD. HE IS OUR HEAVENLY FATHER.

FIRST PART. "*God is our Father.*"

TEACHER. "Our Father who art in heaven." Do you ever say that? Let me hear you.

[Those who know the Lord's Prayer repeat it.]

TEACHER. Do you ever say any thing else to your Heavenly Father? What do you ask him? [Replies.]

TEACHER. Who is our Heavenly Father? THE LORD OUR GOD, HE IS OUR HEAVENLY FATHER. Say that after me. The Lord our God,—He is our Heavenly Father. [The School repeats it several times.]

TEACHER. When the minister prays, in church, whom is he speaking to? Who else have you seen praying? How did they do? Were they speaking to any body? Whom were they talking to? Do you think he heard them? When *we* pray to him, does he hear us? Say this:

"God is in heaven—can he hear

A feeble prayer like mine?

Yes, thoughtful child, thou need'st not fear,
He listeneth to thine."

[The children repeat it, line by line.]

TEACHER. We will sing this: "I have a Father in the promised land."

[If the Scholars know it, they sing it with the Teacher. If not, she tells them one line at a time, and they try to sing it with her; singing in this way the first verse only, over and over again, till they know both words and tune.]

SECOND PART. "*Our Father*" is a good *Father*. *He made and provides for all.*

TEACHER. Our kind, good, Heavenly Father! It is he who makes the sun shine every day, and makes it all light about us that we can see. And then, at night, when we are sleepy, he takes the sun away and lets us sleep and rest; but every morning he is sure to bring it back to us and make all light again.

At night he sets the fair moon in the sky, and all the bright stars. He makes the pretty changing colors there in the evening. He makes the rainbow. He sends down the showers, and the pure white snow. He waters all the ground, and makes the plants grow. He brings up the sweet flowers. He makes the red strawberries come; and the peaches, and the apples and pears, and the grapes!

He takes care of every living thing. He does not let the little wild birds starve. He gives them seeds, and berries, and all they want. He is such a good Father! and He can do every thing!

God made the sky that looks so blue,
God made the grass so green;
He made the flowers that smell so sweet,
In pretty colors seen.

God made the sun that shines so bright,
And gladdens all I see;
It comes to give us heat and light—
How thankful should we be!

God made the pretty bird to fly;
How sweetly has she sung;
And though she goes so very high,
She won't forget her young.

God made me too, and all I love:
He made my parents dear;

He made the glorious ones above,
And all who love me here.

God made the cow to give nice milk,
The horse for me to use ;
I'll treat them kindly for his sake,
Nor dare his gifts abuse.

God made the water for my drink ;
He made the fish to swim ;
He made the trees to bear nice fruit :
Oh ! how I should love him !

[The children, after hearing the Teacher recite this hymn, repeat it after her, line by line, and then sing it with her by lining.]

TEACHER. [Holding a Bible open at the place.] This is our *first* Sunday, and I will teach you now the *first* verse in the Bible. It is written in the *first* book of the Bible, Genesis—in which Book ? [They repeat, "Genesis"]—in the *first* chapter—which chapter ? [They repeat, "the first chapter"]—and the *first* verse—which verse ? [They repeat, "the first verse,"]—all *first* things,—and it tells us what God did *in the beginning*. These are the words ; say them after me : "In the beginning God created the heavens and the earth." In the beginning [They repeat] God created [They repeat] the heavens [They repeat] and the earth, [They repeat.] That is written in Genesis 1 chapter, 1 verse. Say after me : Genesis 1 : 1. —In the beginning—God created—the heavens—and the earth. [N.B.—In this, and in other exercises like it, which are to follow, the dash marks the parts into which the sentences should be broken for repetition.] "Created" means "made," in the beginning God made every thing. When you go home, ask your friends to open the Bible at Genesis 1 : 1, and hear you say this text.

[The children repeat after the Teacher till they know both the place and the words.]

AN EXERCISE IN RISING AND SITTING.

[The Teacher is always on the watch to prevent weariness or languor *before it shows itself*. If the state of the atmosphere is unfavorable, she changes it as soon and as prudently as possible. If stillness and attention are tending to fatigue, she introduces some muscular exercise not unsuited to the time and the occasion. For example :]

TEACHER. We will stand up when we sing; but you must learn to rise all at the same moment, and just when I give you the sign. To do that, you will have to watch this hand of mine, for I shall not say, "Rise," I shall not speak. I shall raise this hand up, so; and when the hand goes up, you are all to go up, as if you were fastened to it; and when it comes down again, you are all to sit down. Now, watch; whoever is not looking at this hand will be too late. Watch the hand — one, two, three — [She raises it suddenly, and after a brief pause brings it down gently, repeating the action at irregular intervals, and soon without counting. This drill is continued till the scholars all move at once. If properly conducted, it amuses and refreshes, as well as disciplines; but no rudeness or boisterous mirth is to be tolerated in the least degree. This exercise might be introduced in the above between the first part and the second, or between the last hymn and the text, or in both places.]

Second Session.

TEACHER. We will begin by saying the Lord's Prayer together. Say it after me.

[As she proceeds, the children, kneeling or standing, follow, phrase by phrase.]

[See the Lord's Prayer, and all the other matter used in this Session in TEXTS AND HYMNS FOR THE YOUNGEST, which is the Scholar's Book, FIRST LESSON, p.]

TEACHER. We will practise saying the words of that prayer together, till all these little ones know it, and till it sounds as if one voice was speaking. [Practise but not to weariness.]

Now let us sing the first hymn: "I have a Father." I suppose you have learned the words at home. Rise. [Sung standing, and more than once.] The Teacher next asks the questions in Catechism 1, first letting the scholars give their own answers to see what they remember of the First Session. If their replies are not good, she afterwards dictates those in the book with remarks, and they repeat them

once. They will not be known verbally except by the Catechism Class ; and there is not time in School to commit so much to memory by repetition. *The texts will suffice.* They should have been learned at home ; but *it will probably be necessary to teach them in School also.* They are Mark 12 : 32, and Gen. 1.

[Hymn 2 is then sung, by lining, till known ; the one verse only.]

[Dismissing.]

[When all who can not read have left the room, the Catechism Class, separately or together, recite the whole of Lesson First, replies in Catechism included.]

[It is impossible to form a definite plan for Sessions like the above, in which the main aim is, *to fix texts and hymns in the memory and to practise tunes.* Great pains should be taken to make them animated as well as orderly. It may be necessary to throw in remarks and anecdotes, and to use pictures ; but this can be avoided by varying the mode of repetition—calling sometimes on the boys alone, then on the girls alone ; then on the top row, the second, and so forth ; and by timing with the watch, to see how quickly they can learn, etc. etc. etc.]

Third Session.

SUBJECT.

**“FOR JESUS’ SAKE.” WHO JESUS IS. FOR
JESUS’ SAKE GOD HEARS OUR PRAYERS
AND HELPS US. OMNISCIENCE.**

[The Teacher repeats the Lord’s Prayer, the children following aloud.]

TEACHER. You say that prayer every morning, because it asks God for bread for “this day.” There is another little prayer which you can say every night. I suppose you do. This is it :

EVENING PRAYER.

And now I lay me down to sleep,
I pray the Lord my soul to keep ;
If I should die before I wake,
I pray the Lord my soul to take :
Father, do this for Jesus’ sake.

Some people say it this way : “And now I lay me

down to sleep, I pray thee, Lord, my life to keep ; but if I die before I wake, me take to heaven, for Jesus' sake." I like the first way best ; but they both mean the same ; and they both end with the same words, "for Jesus' sake." Let us teach that little prayer to those who do not know it already. Who knows it ? All you who know it hold up your hand. [The children raise the right hand, and the Teacher lets them see that she notices them. Raising the hand is always preferable to a "yes" or "no" answer, being quieter, and at the same time causing motion.]

TEACHER. Well, all you, help me to teach it to the others. All speak. [The Evening Prayer is repeated till known.]

Why do we say "for Jesus's sake" when we pray ? Who is Jesus ?

Jesus is God's Son ; he is God's only own Son ; (* See the first chapter of Hebrews, and John 1 : 14, 18 ; 3 : 16, 18 ; 1 John 4 : 9 ;) and God loves Jesus very much.

God sent him down here once, to be one of us. Jesus was made a little baby then like this ; [the Teacher shows a good picture of an infant ;] and he grew up and was made a man like this. [She shows a good picture of a man.] When Jesus was about thirty-three years old he died and was buried ; but God made him alive again, and he came out of his grave, and afterwards he went up above the clouds to his Father in heaven. He sat down there by his Father's side ; and he is there now.

Jesus loves us, because he is one of us and used to live here.

God the Father loves Jesus because he is his own Son and the very image of him. (See Heb. 1 : 3 ; 2 Cor. 4 : 4 ; Col. 1 : 13-17.)

So God will do things for us, because he loves Jesus.

God is kind and likes to do things for us ; but he does them all the more for Jesus' sake. (See John 16 : 23, 24 ;

* The texts introduced by the word "see" are not to be used in teaching, but are pointed out for the benefit of the reader.

Acts 4 : 12.) So, whenever you pray, say at the end, "for Jesus' sake, Amen;" or, "Do this for Jesus' sake."

[Here the Evening Prayer is taught again; then the School exercises in rising and sitting, and sings, standing, some familiar and favorite hymn.]

TEACHER. God can do every thing. He knows every thing. He knows just what we want. He knows just how to help us when we ask him.

THE WOMAN IN THE WHIRLWIND.

(A fact told in illustration.)

One day the wind blew very hard. Did you ever wake up in the night and hear the wind blowing, and roaring, and slamming the shutters, and breaking the branches of the trees? What a noise it makes!

But this wind I am telling you about was very much stronger. It came rushing along, tearing up the grass, and the earth, and the bushes, and the stones, and throwing them all up into the air! You could see which way the wind was coming by the great dust-clouds that rolled up before it. It threw down thick trees, and tore up their great roots! It carried off the roofs of the houses; it beat down their strong walls; they fell with a crash! They fell and crushed people to death. Men, women and children ran, screaming, from their houses, to find some safer place; but as they ran, the wind caught them, and lifted them up, and bore them along, and threw them again to the ground. It was a dreadful time!

It was not here. Oh! no. The wind scarcely ever blows so hard here. It was in another country far away from us. There was a negro woman there; a weak, lame woman. She could not run away. Her house was made of a few boards and a slanting roof, like a cattle-shed or a pig-sty. She was an old slave. No one cared for her. No one came to take her to a safer place. But the old woman knew who could help her. She knew about Our Father,

who cares for all his children. She knelt down in the corner and prayed to him. God heard her through all the noise of the wind, and of the screaming and of the crashing. Our Father in heaven heard her weak, trembling voice.

But how could she be helped? That fearful wind was coming nearer and nearer every moment. If it did but touch her poor frail house, it would fall at once like a house built of cards! God knew how to help her. He made the wind so strike her house that the parts fell leaning against each other, as your cards do sometimes. The roof slanted to the ground, leaning against two of the walls; so. [The Teacher shows how.] Those two walls were the very ones near the old woman, who was kneeling in the corner. They did not touch her. They only made a nice covered place around her, and kept off all the flying sticks and stones. And next morning, when all was still again, and people came to look for their dead friends, they found the old lame negro slave sitting in her corner, alive and well, and thanking God for his goodness. *Our heavenly Father always knows how.*

Say this after me:

God is in heaven—can he hear
A feeble prayer like mine?
Yes, little child, thou need'st not fear,
He listeneth to thine.

[They repeat, line by line.]

TEACHER, I will sing it to you. Listen, for it is a new tune. [She sings the verse through.] Now try to sing that with me. [They sing it by lining till known.]

Fourth Session.

SEE SECOND LESSON in the Scholar's Book, and remarks in the Second Session.

[With Hymn 2, the Teacher pleases the children and keeps their attention while repeating and singing by showing appropriate large PICTURES; such as, "Christ Healing the Sick," "The Sermon on the Mount," "Christ Blessing Children," and a *good* picture of "The Crucifixion." Unlovely pictures of the Saviour, or of Patriarchs and Apostles, are worse than none.]

Fifth Session.

SUBJECT.

OMNISCIENCE. THE BIBLE.

[School opens with the singing of some well-known hymn.]

TEACHER. Now, let us all speak together to our Heavenly Father, and ask him to help us that we may have a good school to-day. Be careful when you speak to him; he is so great. He sees and hears us. We must speak properly when we speak to the great God, or he will be displeased. But if we speak properly he loves to have us come and ask of him, for he is our Father.

Look at this hand. When I lift it you are to rise quietly together, and stand (or kneel) while we pray. You are to shut your eyes that you may think of nothing but God; and put your hands together, for people do so when they are begging earnestly for any thing. I will ask first. Then you say after me exactly what I said. Are you all looking at this hand?

[She gives the sign, and the children rise or kneel *quietly* and *together*. If not, the Teacher does not stop to drill them, but reserves that for a future exercise. She at once proceeds to offer a few simple petitions and thanksgivings, in short phrases, pausing after each phrase to let the children repeat it; and finishes with the Lord's Prayer, adding, "for Jesus' sake, Amen."

The Teacher does not watch the children during prayer, but really prays, and lets them see that she does. *Example accomplishes more than precept, for good or for evil.* The Assistant watches the children, and does not pray or assume any devotional attitude *for fear of teaching them formalism and hypocrisy.* Children are quick to perceive and feel. If the prayer is clear, brief and sincere, disturbance soon ceases, and many of the scholars are learning to pray "in spirit and in truth."]

FIRST PART. *Omniscience. The Bible.*

TEACHER. God knows every thing. You may ask him questions. If he wants you to know, he can make you know. I do not think he will answer you by a voice; for he has had written in a book what he wants to tell us. That book is the Bible. The Bible is "the book in which God speaks to us." This is a Bible. God's words are in this Bible, and in every Bible.

[The Teacher holds open before them a pretty, attractive copy of the Bible.]

Repeat after me, "When my teacher," etc. (See Hymn 3, Scholar's Book.)

"Speak, O Lord, thy servant heareth." Do you know who said that? [Hands and replies.] Who was it? Tell me about him. [Replies.] I will tell you the whole story, for it is here in the Bible. [Turning to First Samuel.] It is a beautiful true story; the Bible is full of beautiful true stories. But first stand up and sing. [Hymn 1 or Hymn 2, sung standing.] [The Teacher next reads, or narrates, from First Samuel, thus:]

"There was a certain man, . . and his name was Elkanah, . . but (his wife) Hannah had no children, . . and she was in bitterness of soul, and prayed unto the Lord, and wept sore, . . and the Lord remembered her. . . She bore a son, and called his name 'Samuel,' (that means, asked of God,) saying, 'Because I have asked him of the Lord.' . . And when she had weaned him, she took him up with her, . . and brought him into the house of the Lord in Shiloh, . . to Eli;" (Eli was the priest there. Hannah brought little Samuel to Eli, the priest, to live in the house of the Lord and serve God there;) "And she

said: . . 'For this child I prayed, and the Lord hath given me my petition which I asked of him; therefore, also, I have lent him unto the Lord; as long as he liveth he shall be lent unto the Lord,' and he worshipped the Lord there. . . And Elkanah went to Ramah, to his house, and the child did minister unto the Lord before Eli, the priest. And it came to pass —"[The Teacher reads chapter 3 : 1-10; then, closing the Bible, with the finger in the place, adds:] Then God told Samuel how he was going to punish Eli and his sons, because his sons were wicked, and Eli did not punish them. [The Teacher opens the Bible and resumes the reading at verse 15th, continuing to the end of the first sentence in chapter 4. It is better to prepare for such readings by underlining the parts that are to be read.]

Is there any one here who can sing, "When little Samuel woke?" [Hands.] [Sung or repeated, Hymn 9 in Scholar's Book. Some other singing or exercises may be needed here.]

God often spoke to Samuel after that, and gave him messages to the people. Samuel told the people what God said. There were some things that God wanted all persons to know. So Samuel wrote them down in a book, that we might read them after he was dead. These books of Samuel are in the Bible. Here they are, [holding First and Second Samuel between the thumb and finger.] Other good men wrote God's words in books, that all might read them. Their books are in the Bible too. See: here is what God told Moses to write, [holding together the first five books,] that same Moses that was laid among the bulrushes; and here is what God told David to write, [holding the Psalms,] that same David who killed Goliath; and here is what God told Daniel to write, that same Daniel who was cast into the den of lions. All these holy men lived in old times; and all this part of the Bible [showing the Old Testament] was written in old times, before our Lord Jesus came down to be a man. We call this part of the Bible the Old Testament. What do we call it? [Replies.] This thinner part, at this end, has been written

since Jesus was here among men. It tells what Jesus did, and what he said. See: here is what Matthew wrote about the Lord Jesus; and here is what Mark wrote about him; and here is what Luke wrote; and here is what John wrote; and here is what Paul wrote; and here is what Peter wrote. They all wrote about Jesus. God taught them what to say. The Bible is the word of God. This new part is called the New Testament. What is this part? [Replies.]

Now repeat after me. [Repeating.]

Holy Bible! book divine!
Precious treasure! thou art mine.
Mine to tell me whence I came,
Mine to teach me what I am.

Mine, to chide me when I rove;
Mine, to show a Saviour's love;
Mine, to comfort in distress,
If the Holy Spirit bless.

Mine to tell of joys to come,
And the rebel sinner's doom.
O thou precious book divine!
Precious treasure! thou art mine!

[The Teacher now lays aside the Bible, which she has been displaying hitherto.]

Let us say over, "When my Teacher reads the Bible," and learn to sing it by lining. [Repeated and sung, Hymn 8.]

Dismission.

Sixth Session.

SEE THIRD LESSON in Scholar's Book.

["When little Samuel woke," or, "Holy Bible, Book divine," might be taught in School by lining. The story and picture of Timothy might be introduced in connection with the text. Short lessons, like this Third, give opportunity to practise what is known imperfectly, or to learn some of the miscellaneous hymns.]

Seventh Session.

SUBJECT.

GOD IS THE SOURCE OF LIFE.

[School opens with singing and prayer.]

TEACHER. God knows every thing and can do every thing. Else how could he make all things? He made your eyes so that they can see. He made your ears so that they can hear. He made your hands so that you can use them. He made your feet so that you can walk, and jump, and run! Can your doll see, and hear, and handle, and walk? No, no; men can make a doll; but only God can make a real living person, like you.

FANNY AND HER DOLL.

(A fact in illustration.)

This reminds me of a little girl who had her doll in bed with her. Her aunt saw her turn over and lie awhile with her face hid in the pillow. Then she turned and looked at her doll. Then she turned on her face again. She did so many times. At last the aunt said: "What are you doing, Fanny?" "Why, aunt," said Fanny, "I wish my dolly was a real meat baby. So I asked God to change it into a meat baby, and I was looking to see whether he had done it yet."

It was funny to call a real living baby a meat baby; but Fanny was quite right in every thing else. A real baby *is* better than a doll. God *can* make alive. We *should* go and ask him for what we want.

But do you think that such a very little girl could take care of a live baby? [Replies.] God knew she could not, so he did not make her doll alive. God knows best. If we ask him for what would not be good, he does not do it. But he likes us to ask him, and if it is best, he does it for us, for Jesus' sake.

Repeat :

God made the pretty bird to fly,
How sweetly has she sung !
And though she goes so very high,
She won't forget her young.

God made me, too, and all I love ;
He made my parents dear ;
He made the glorious ones above,
And all who love me here.

[Singing or Exercise.]

Here in the Bible God tells us how he made the first man alive. [The Teacher reads from Genesis 2 : 7.] " The Lord God formed man of the dust of the ground ; and breathed into his nostrils the breath of life : and man became a living soul." That man was Adam, the first man. Ever since, all the children have become living souls, too ; and God gives the breath of life to the babies as soon as they are born. And God keeps this breath coming and going, and never stopping till it is their time to die.

You have the breath of life. Put your fingers before your mouth, so. Blow upon them. Don't you feel your breath ? [Replies.] As soon as you stop blowing it out, you draw breath in again, don't you ? Try. [Replies.] Then you breathe it out. Then you draw it in. If you did not breathe, what would become of you ? [Their own replies first.] Yes, we should die. Try how long you can do without breathing. Put your hands closely over mouth and nose, so, and stop your breath. You could not bear that long. If you should stop breathing five minutes it would kill you.

THE CHILD IN THE WELL.

(A fact in illustration.)

A lady sent her children with the nurse to play in a large garden. The nurse went into the gardener's house to speak to his wife. While she was away the older children went home, but the little one was not with them. Soon the nurse,

too, came back without that youngest boy. Where was he? They went out to look for him, but they could not see him. At last they saw his hat close to a well. The well was full of water—full to the very top. Down at the bottom lay the little boy. They pulled him out, but he was dead. Why? Because he had been lying with his head under the water so long. The water kept away his breath. He could not breathe—so he died.

Draw in your breath now. There. You were thinking about it and trying then. But when you are busy playing, are you thinking about your breath? What makes the breath come when you forget all about it? When you are fast asleep, who keeps you breathing? [Replies first.] God keeps us breathing. God takes care of us. God is keeping us alive all the while. Say this after me :

Little gentle breath,
Coming and going away,
Who keeps you coming, coming,
By night as well as by day?

God moves each beating heart,
God sends each gentle breath,
God watches us all night, all day,
And keeps us safe from death.

They sing the first four lines by lining, and speak the last four.

This evening, before we lie down to sleep, let us every one thank God for having kept us alive to-day; and to-morrow morning let us thank him for having kept us alive all night. Will you? If you will, raise your hand. [The hands raised are noticed.]

Let us ask him to keep us alive all night, and to-morrow morning let us ask him to take care of us all day. Here is a good little prayer :

PRAYER FOR THE BODY.

O God ! my little body keep,
Both when I wake and when I sleep.
For Jesus' sake, Amen.

You know another prayer, about "I pray the Lord my soul to keep." Say it over to me. [They recite "And now I lay me down to sleep."]

Well, you can "ask" God in the words of these two prayers; or else ask him in your own words, whichever you choose. But be sure and remember to *ask him*. Ask every night and every morning.

[Singing or Exercise.]

Say this text after me. John 5 : 26. As the Father hath life in himself, [repeated,] so hath he given to the Son to have life in himself. [Repeated.] Who is the Father? [Replies.] God, our Father who is in Heaven. Who is the Son? [Replies.] The Lord Jesus is the Son of God. Our Heavenly Father has life in himself, and makes people alive. His Son Jesus has life in himself, and makes people alive. When Jesus was here among men—[the Teacher proceeds to read or narrate the Raising of Jairus' Daughter, from Luke 8 : 41, 42, 49-56.]

When Jesus comes again, he will call to *all* the people *in the graves!* and *all that are in the graves shall hear his voice and shall come forth!* The Lord Jesus gives us life here; and only Jesus can give us lasting, happy life after we have died. Let us ask the Lord Jesus to give us everlasting life.

Dismission.

Eighth Session.

SEE FOURTH LESSON IN SCHOLAR'S BOOK.

Ninth Session.

SUBJECT.

OMNIPOTENCE. GOD'S POWER IN NATURE.

[School opens with singing and prayer.]

FIRST PART. *Winds and Waves.*

[If there has been, within a short time previous, a thunder-storm or a strong wind, the Teacher can at once engage the attention of the children by talking about that. Passing events, the employments and pleasures of the season, *whatever, in short, is much in their thoughts at the time, will always be seized upon and used in some way by an apt teacher.* This practice also tends to make the children feel that in her other teaching, too, she is talking about *realities* which *concern them.*]

TEACHER. The Lord our God is almighty. Nothing is too hard for him. The bright, flashing lightnings, the loud, rumbling thunder — God makes them, God sends them. They do what he chooses. Then he takes them away. The loud, roaring winds, God makes them blow. The waters that roll and foam, and dash the ships to pieces, God sends them, and God stays them.

THE CAPTAIN'S LITTLE DAUGHTER.

Once a ship was on the waters, where they were dashing and foaming. The people in it thought they would all be drowned. Even the captain was afraid. His tears began to drop down.

Then the captain's little daughter
Took her father by the hand,
And said: "Is not God upon the sea,
As well as on the land?"

She knew that God could still the winds and waters, and keep them safe.

Say this after me :

God rides the roaring winds,
They rush to do his will ;
God manages the foaming floods,
God speaks—and all is still.

[They repeat.]

JESUS ON THE LAKE.

(Matthew 8 : 23-27.)

Who is the Lord Jesus? [Their own replies first.] The Lord Jesus is the Son of God. *The Lord Jesus can do all that his Father does.* (See John 5 : 19-23.)

"When Jesus was here among men," he was sailing one evening in a boat, with his friends, over a wide lake of water. When the boat had gone about half-way across, the wind began to blow hard; the sky grew dark; the rain fell; the lightning flashed; the thunder roared; the waters raged, and tossed the boat about. The people in it tried to bring it near the land, but they could not manage it at all. They thought it would break to pieces, and let them fall and sink in the waters. They were dreadfully frightened. Jesus, all this time, lay sleeping on a pillow.

[The teacher sings to them, or else lets them repeat.]

Jesus, sleeping on a pillow,
Heeded not the raging billow,
Though the winds were all abroad,
Calmly slept the Son of God.

They waked him up, crying to him, "Lord, save us, we perish!"—help us, we shall all be drowned! Jesus awaked. But he was not afraid. He calmly stood up and spoke to the wild wind and dashing waters. He said to them: "Peace, be still." And the wind stopped blowing; the water became smooth and quiet as the clear blue sky; the boat was tossed no more. The men easily rowed it to the land, and all stepped safely out upon the firm dry ground.

Who was this that commanded the winds and waters and they obeyed him? [Replies.] It was Jesus. Jesus can do all that God can do, and God can do every thing.

Now say this after me again :

"God rides the roaring winds," etc.

[The Teacher sings this one verse to them, and they sing it by lining till they know both words and tune. Then all rise and sing some favorite hymn.]

SECOND PART. *Lightning and thunder.*

Say this after me :

God darts the fiery flames,
Across the darkened sky. [Repeating.]

Did you ever see fiery flames flashing across dark clouds in the sky? [Hands.] When? Tell me about it. [Free conversation.] What is it that flashes? [Replies.] It is lightning. And what did you hear after it? [Replies.] Thunder. Was any harm done? [Free replies.] Sometimes lightning splits walls and trees, and burns barns, and knocks down beasts and men. Sometimes it kills them in an instant. It does whatever God sends it to do.

But he does not often send it to hurt and kill. He sends it with the rain to clean the air, to make it cool and pleasant, to keep us from getting sick. Don't you remember how fresh and sweet every thing was after the thunder-storm? This is what God sent it for.

The lightning can not hurt us if God takes care of us; but he can strike us with it if he chooses.

Say after me :

God darts the fiery flames
Across the darkened sky;
He bids them pass—they flash and fade;
He bids them strike—we die.

God thunders with his voice!
God thunders gloriously!
O ye who love the Lord! rejoice!
O sinners! fear and flee! [Singing.]

THIRD PART. *Volcanoes and earthquakes.*

You know that God can dart fire down from the clouds; but did you know that he can bring fire out of the ground? God can do that; he does it in many places.

When you put your hand on the ground, does it feel warm? [Replies.] No; it feels cool in the shade; and in the cellar it is cooler still; and it is colder yet at the bottom of the well. But deep down, far deeper than the wells, God has great raging fires in the earth. There, lead and iron turn red hot and melt. There, the very stones are melted, and the clay, and sand, and all. There, the gases go off like gunpowder in the fierce heat, and the strong steam presses up. They lift whole mountains and split them; and tear the rocks; and force a way out through the tops of the highest cliffs. Then the smoke and flame pour out of the opening, as if from some great chimney. What is the right name for such burning mountains? [Their own answers first.] Volcanoes.

Why do we make chimneys in our houses? [Replies and conversation.] So that the flame and smoke may pass up and do no harm. Yes, and that is the use of the volcanoes. They let off the smoke, and steam, and flame, from the great fires under ground.

But sometimes those deep fires, down below, suddenly blaze up furiously, and the melted matter boils over the mountain top and runs down in streams upon the country round. Then they are terrible.

ETNA AND THE WALL OF CATANIA.

There is a volcano in Sicily named Etna. It had smoked so long without doing any harm that the people near it were not afraid. They planted their grape-vines and their olive-groves upon its sloping sides; and they built their houses in the shade of the orange and mulberry trees, among the green fields below. The country round was filled with busy towns and pretty villages.

But, one year, they were startled by strange sounds under the ground; noises below their feet, like long rum-

bling peals of thunder or like thousands of cannon. Then, with a tremendous crash, the ground split open, and the split spread along for twelve miles, and tore the side of Mount Etna nearly to the top; and out of the deep, dark opening came vivid flashes of light and horrid bellowings, which were heard forty miles off!

At last, the melted matter from below boiled up, and ran over from the top of Etna in scorching streams of lava. The fiery rivers rolled down and flowed along for fifteen miles, burning and burying every thing in their way. They passed over vineyards, and orchards, and harvest fields; they passed over fourteen villages; they reached the high wall of a city called Catania. The wall was sixty feet high, higher than your house is. The red-hot lava river piled itself up against it, till it was even with the top; then it passed over the top, and poured down into the town as a great fire-fall. On it rolled through the streets and out at the other end, and never stopped till it ran into the sea, fifteen miles from the mountain. This stream of melted lava was forty feet deep; four or five times as deep as from this ceiling to the floor! No wonder it covered every thing in its way; and then it cooled and hardened into stone. The people ran from it to save their lives. No one but God himself could stop or turn it.

“God rides the roaring winds.” Say it after me. [They repeat the two verses, and rise to sing them.]

LISBON IN 1755.

Sometimes the fires under the ground can not get out by a volcano. Then, when the gases go off like gunpowder, and the melted matter boils, and the steam presses, they shake the solid ground above them, and make it rock and roll like the waves of the sea. That is what we call an earthquake. God can make the earth tremble and roll whenever he pleases.

Lisbon is a fine city in Portugal. It was full of handsome stone churches. They had just built out from the edge of the land, over deep water, a wide walk or pier, all made of solid marble.

One holiday morning, the churches were bright with flowers, which had been placed in them before the images; and almost all the people, gayly dressed, were in the churches, bowing down before the images, and praying to the saints, for it was All Saints' Day. Suddenly a noise was heard, like distant thunder, down beneath their feet; and, in an instant, the earth was shaken so violently that nearly every house fell down in ruins. The churches fell down, too, upon the people. They had no time to flee; in about six minutes sixty thousand persons were killed.

Many had run, at the first trembling of the earth, to the marble walk or pier above the water. There they were crowded together. There, at least, they were safe from the falling walls. But, the next moment, the earth opened beneath the water, near the pier, and all that marble pavement, and all the thousands there, and the water, and the boats and vessels, crowded with people, too, went down together into the dark yawning pit. It closed up again, and they were gone forever; not one of them was ever seen again!

God touches the hills, and they smoke!
God looks upon the earth, and it trembles!
Who is a strong Lord like our God?

TERRA FIRMA.

Did *you* ever feel the ground shake under your feet? and rock and roll? No. God does not often shake it. *He uses his great strength to hold it still. He keeps it firm and steady under our feet.* We are safe in his care. Nothing can happen to us unless he chooses. Pray to him. Do right and please him. Love him, and he will

watch over you for good. But do not make him angry. Do not do wrong. God is terrible when once he is angry; for he is very strong.

Tenth Session.

SEE FIFTH LESSON in the Scholar's Book, "Texts and Hymns," etc.

[The tediousness of repetition may be averted by telling other facts on the general topic, such as an accurate account of the loss of *Herculaneum* and *Pompeii*, which were, according to *Lyell*, overwhelmed, not by lava, but by volcanic showers.]

HERCULANEUM AND POMPEII.

You have heard of the burning mountain, *Etna*. *Vesuvius* is the name of another volcano. Once, nearly one thousand eight hundred years ago, strange sounds were heard below; and from the hollow mountain great clouds of black smoke arose, rushing up, and whirling round, and spreading out, till it looked like a huge pine tree, whose top was in the sky. Then, dust and ashes showered down like snow, filling and darkening the air. Forked lightnings flashed from the cloud of smoke and steam. Rain fell in torrents. The water swept the volcanic dust along in a deluge of mud. Down it rolled, soft mud, wave upon wave, covering trees and houses! It came so quickly, there was hardly time to run from it.

Two splendid cities were standing between Mount *Vesuvius* and the sea; their names were *Herculaneum* and *Pompeii*. The muddy flood came pouring through their streets. It filled the shops. It filled the houses. It filled the theatres and the temples. The baker left his bread upon the counter. The apothecary left his pills half made. Hundreds of years after, these things were found where the people had left them, by those who dug down through

the hardened mud. Persons running from the town saw the mud torrents sweeping along their road, and ran for safety into the cellar of a country house. They were found there long after, buried in the mud, which had poured in after them and filled the place; seventeen skeletons were found together in one cellar.

And still it came, that suffocating mud. It filled the streets up to the tops of the house walls. It covered over the roofs. House after house was hidden under it, till not one building could be seen above it. And still it came from the smoking, steaming mountain, and piled up and spread out above the buried cities. At last it cooled and hardened; and, in after-years, men ploughed the earth there, and built homes for themselves, and knew not that deep beneath them lay the two lost cities, Herculaneum and Pompeii.

Eleventh Session.

SUBJECT.

OMNIPOTENCE. GOD EXALTS AND ABASES. HE IS THE MOST HIGH.

[School opens with singing and prayer.]

TEACHER. We will begin to-day by learning a text about our Almighty God. When you know the text I will tell you two interesting histories which I have read in the Bible. The text is here, in the 75th Psalm, 7th verse. Repeat after me.

Psalm 75 : 7. "God is the Judge. He putteth down one, and setteth up another."

[Repeated till known.]

NEBUCHADNEZZAR.

The first history is about King Nebuchadnezzar. We find it here, in the fourth chapter of Daniel. Nebuchad-

nezzar was a powerful king. He had thousands of soldiers. They went out with horses and chariots, and sharp swords and swift arrows. They forced every one to obey King Nebuchadnezzar, and to give him whatever he wanted from them. So he was very rich. He built himself a grand palace to live in. He had the walls of the rooms covered with carvings, and paintings, and writings, all telling about his greatness and the deeds that he had done.* All around it he had fine houses built for his friends and for his captains. He made a handsome city there, named Babylon. He put a high wall, with towers and gates, all around the city, that no one might break through. And he said to himself: "Who is as safe and as strong as I? Who dare do any thing to me?"

One evening, King Nebuchadnezzar was walking on the flat roof of his high and beautiful palace. The great city lay spread out on every side. He looked around upon it, and he spoke and said: "Is not this great Babylon that I have built by the might of my power and for the honor of my majesty?" While the word was yet in the king's mouth, there fell a voice from heaven saying words like these: "O King Nebuchadnezzar, to you it is spoken. The kingdom is gone from you. They shall drive you from men, and you shall live with the beasts of the field. They shall make you eat grass as oxen do. And seven times shall pass over you, until you know that God, the Most High, rules in the kingdom of men, and gives it to whoever he will."

That same hour this thing was done. Nebuchadnezzar was driven from among men, and did eat grass as oxen do. His royal robes were all thrown off. He stripped himself of his fine clothes and lay and slept among the beasts; and his body was wet with the dew. His hair and beard

* See Layard's Researches.

grew rough and long. His nails grew like claws. For God had taken the great king in his pride, and put him down below the poorest of men, as low as the beasts of the field.

But the seven times passed away, and then, one day, Nebuchadnezzar stood up upon his feet and looked to heaven, and knew that he was a man and not a beast. His understanding came back to him. They took him into his palace, and he was king again.

Then he blessed God and called him **THE MOST HIGH**, and he praised and honored him that lives forever and ever. And he said, (though not in just these words,) "God's kingdom is everlasting. All people on earth are nothing to him. He does as he chooses in the army of heaven and among the inhabitants of the earth; and none can stay his hand, or say to him, 'What are you doing?' And those who walk in pride he is able to put down." Let us learn part of what the king said, it is so very true.

(They learn, by repetition, part of Daniel 4 : 35-37.) "He doeth according to his will . . . in heaven and . . . earth; and none can stay his hand—or say unto him—'What doest thou?'—and those that walk in pride—he is able to abase." Abase means put down.

TEACHER. Repeat the first text again. Psalm 75 : 7. God is the judge. He putteth down one and setteth up another. [They repeat.] [Singing.]

SAUL.

A young man named Saul was looking for some donkeys which had strayed away. He went to Samuel to ask where they were. Samuel was old then, but God often spoke to him, as he did when he was a child. You remember, [the Teacher sings.]

When little Samuel woke
And heard his Maker's voice,

At every word he spoke
How much did he rejoice !
O blessed, happy child ! to find
The God of heaven so near and kind.

Samuel had grown to be an aged man and a holy prophet of God when Saul went to him to ask about the donkeys. As Saul came in sight, God whispered to Samuel : " This is the man whom I will make king over my people." Then Samuel said to Saul : " Your father's donkeys are found. Think no more about them. God has chosen you to be the captain of all the Israelites." But Saul said : " Why do you speak so to *me* ? My people and my father's family are the least and the lowest in Israel. I have no friends who are able to make me king." Samuel said : " Come with me."

Samuel took Saul to a feast that day, and gave him the best place and the best pieces, in the sight of all the people. Next morning he poured the sacred oil upon his head and said again : " The Lord has anointed you captain over his people." Then Saul went away, for he was not king yet.

The prophet Samuel went and called all the men together and said : " You want to have a king over you. Cast lots and see who is to be your king." They cast lots, and God made the lots fall so that Saul was the man chosen to be king. Now, Saul was so afraid that they would not like him, that he had hidden himself among the baggage. They found him there, and brought him out and set him in the midst, that all might look at him. And when they saw him so handsome, and so strong, and taller from the shoulders up than any of the rest, they shouted with a loud voice : " Long live the king ! " But some said : " What can this man do for us ? " And they would not obey him. So Saul went home with a band of men, whose hearts God had touched, and was king over part of Israel.

God had promised more than that. He had said that Saul should be king over *all* his people; and God knew how to make them willing to obey him. He sent fierce foreign soldiers there to carry off their grain and fruit, and burn their houses. Saul went out with his men, and drove the fierce soldiers away. Then all the people cried out: "Who would not obey Saul? He is our king!" So, Saul was Captain over all Israel; for God had raised him up. [Singing or exercise.]

TEACHER. The Israelites obeyed King Saul, but Saul disobeyed God. God was displeased. He sent Samuel to tell him so. Samuel said: "When you were little in your own eyes God made you captain over all his people. But now, he will take the kingdom from you, and give it to a neighbor of yours, who is better than you." And who do you think that was? It was a poor young shepherd-boy, who was sitting then far off among the grassy hills, and watching over a few sheep. His name was David. Shall I tell you how God put down King Saul and raised up the little shepherd-boy and made him king? [Hands.] First, let us sing. [Singing.]

DAVID.

David was the son of Jesse. Samuel went to Jesse's town, saying: "I have come to sacrifice to the Lord." He invited Jesse and all his sons to the feast. Now, Jesse had eight sons, but he brought only seven with him to the feast. He left little David behind with the sheep, for he was only a boy. But the Lord said to Samuel: "I have not chosen any of these seven." And Samuel said to Jesse: "Send and fetch David, for we will not sit down till he comes here." David came in. He was a fine rosy boy, about seventeen years old. Samuel poured the sweet-smelling holy oil upon his head. Then all present knew that God had chosen him to be king; and the Spirit of the Lord

came upon him. But he was not king yet; for Saul was still alive; and David staid with Jesse, and minded the sheep among the grassy hills.

At last, there was a war. A great giant, named Goliath, came, with thousands of soldiers, to fight the Israelites. King Saul, and David's tall brothers, and all the strong men, went out against them. One day, Jesse sent David to the army to carry bread, and cheese, and fruit, to his brothers. There David saw the soldiers and King Saul in his shining armor; there, too, he saw the enemies, and the great giant Goliath. Goliath was walking about and boasting aloud. He was covered all over with bright brass. By his side was a great sword. In his hand was a long spear, with a heavy iron point. Not one of the Israelites dared to go forward and fight him. Then David said to King Saul: "Let me fight Goliath. I have killed a bear and a lion; and God, who made me able to do that, will make me able to kill this wicked Goliath." So the shepherd-boy went forward to fight the giant.

David took nothing with him but his stick and five smooth stones in a sling. When Goliath saw him he laughed aloud and said: "Am I a dog that you come against me with a stick?" Then said David: "You come to me with a sword, and a spear, and a shield; but I come to you in the name of the Lord of Hosts. This day . . I will take your head from you; . . . the battle is the Lord's, and he will give you into our hand." Goliath ran forward to crush David to the earth. David ran forward, too, to meet Goliath; and, as he ran, he threw a stone from his sling at the great giant's head. It hit him in the forehead and sank in, and Goliath fell down dead with his face to the ground. Then David came and stood upon his body, and cut his head off with his own great sword. King Saul was so much pleased with David that he made him a general, and afterwards he

married him to his daughter. David was not king yet, but he was the king's son-in-law, and ate at his table.

Saul soon grew jealous of David. He said: "David shall never be king! I will kill him." One day he threw an iron arrow at him, but it passed him and stuck in the wall. Another time, he sent soldiers to take David out of his bed and bring him to him, but his wife got him away before they came in. Poor David had to hide in woods and caves. He had to live among strangers many years for fear of King Saul; but yet he knew that God would keep his word and make him king.

At last the time came. There was a dreadful battle upon Mount Gilboa; King Saul was killed, and his sons died there with him. The Israelites had no king to lead them on. Then they remembered David who killed Goliath. They sent and brought him home and made him king.

He commanded the soldiers, and lived in the palace, and wore the crown, and had all the power and grandeur; for God had put down Saul and raised up David.

Now, let us repeat our texts. Speak all together. Psalm 75 : 7. "God is the judge.—He putteth down one,—and setteth up another." Daniel 4 : 35. "God does as he will . . in heaven and . . on earth;—and none can stay his hand,—or say to him, 'What doest thou?'" [They repeat several times.]

Dismission.

Twelfth Session.

SEE SIXTH LESSON IN TEXTS AND HYMNS FOR THE
YOUNGEST.

Thirteenth Session.

SUBJECT.

OMNIPOTENCE. GOD'S POWER TO KILL AND TO SAVE ALIVE.

(See Deut. 32 : 39 ; 2 Kings 5 : 7.) Hymn before worship. The Apostles.

TEACHER. Say this after me :

Oh ! we love to come
To our Sabbath home,
When the six days' work is o'er,
To hear and sing
Of our heavenly King,
And learn to love him more.

[They sing it by lining till they know it well enough to use before worship in future. The School unites in prayer.]

TEACHER. Did you ever hear of the twelve Apostles ?
[Hands.] These were their names. Say them after me, counting on your fingers, so. Peter and Andrew, his brother, one, two ;—James and John, the sons of Zebedee, three, four ;—Philip and Bartholomew, five, six ;—Thomas and Matthew, seven, eight ;—James, the son of Alphaeus, and Jude, his brother, nine, ten ;—Simon, the Canaanite, and Judas Iscariot, eleven, twelve. [The Teacher goes on.] But Judas Iscariot was wicked, and he killed himself ; then the apostles and Christians chose another in his place—that was Matthias ; and the Lord Jesus came shining out from heaven and chose another Apostle—that was Paul. The Apostles were good, holy men, whom God sent with a joyful message to all people. (See 2 Cor. 5 : 20, 21. 6.)

Do you know any histories about these apostles ? Tell me any thing you ever heard about any of them. [Replies.] Now I will tell you something about two of the Apostles. It is about James and Peter.

PETER AND THE ANGEL OF THE LORD.

(See Acts 12.)

Peter and James were living in Jerusalem. Herod was king there. The men of that city hated the Apostles, and wished they were all dead.

So King Herod sent his soldiers and cut James's head off; and the people were glad. When Herod saw that it pleased them, he sent for Peter too, and shut him up in prison, and said that, on a holiday, when the streets were crowded, he would bring Peter out, and kill him before them all.

Peter was in the innermost room of the prison, lying between two soldiers. He was chained to their wrists, so that he could not stir without their knowing it. Outside there were other soldiers watching. There were twelve or fourteen of them, set there to keep Peter from getting out, and to keep his friends from coming to take him away. Next day he was to die. Yet he was sleeping. He was not afraid. But Peter's friends, who loved him, were not sleeping. They were together in another house, praying the Lord not to let Herod kill him.

Peter lay sleeping; but lo! the angel of the Lord came, and a light shone in the prison. The angel struck Peter on the side and raised him up, saying, "Arise up quickly," and the chains fell from his hands. The angel said to him, "Gird thyself and bind on thy sandals," and he did so. And he said, "Cast thy garment about thee, and follow me;" and Peter went out, following the angel. But he did not know that he was really being led out of prison; it seemed to him like dreaming.

They passed the first guard of soldiers. They passed the second guard. They came to the great iron gate; it opened of itself. They went out and passed through one street, and suddenly the angel was gone.

Peter stood still and considered. He saw that he was

really free. "Now I know surely," said he, "that the Lord has sent his angel and has delivered me out of Herod's hands, and from all the people who are expecting to see me killed." He went on and came to the house where the Christians were together, praying. He knocked at the door. A girl named Rhoda came and asked: "Who is there?" When she heard Peter's voice, she opened not the door for gladness, but ran in and told them that Peter was standing there; and they said: "You are crazy." But she said: "He *is* there! It is Peter himself! indeed it is! Peter is there, standing before the door!" Then said they: "It is his angel." But Peter continued knocking. And when they had opened the door, and saw him, they were astonished. But he, beckoning to them with the hand to keep quiet, told them *how the Lord had brought him out of the prison.*

How did the Lord bring him out? [Replies.]

This history is printed here in the twelfth chapter of Acts, in the Bible. [The Teacher always holds up the Bible and points out the place.]

Let us sing, "Little gentle breath." [They sing and speak Hymn 4.]

Say this after me:

Oh! do not be discouraged,
For Jesus is your Friend;
He will give you grace to conquer
And keep you to the end.
I'm glad I'm in his army,
And I'll battle for the right.

[They sing this by lining; or else sing something more familiar to them.]

TEACHER. Shall I tell you what became of King Herod?
[Hands.]

HEROD AND THE ANGEL OF THE LORD.

(See Josephus.)

In the morning Herod sent for Peter. He was not in the prison. The soldiers had missed him as soon as it was day ; and they were in great trouble. Herod could not find him. He questioned the keepers, and commanded that they should be put to death.

Soon after, Herod went to live in another city, called Cæsarea. A company of foreigners came there to beg a favor from the great King Herod. Herod told them he would come out on a certain day and talk with them in the presence of all the people.

On the set day Herod came forth, dressed in a robe all woven of silver threads. He stood on a lofty platform and looked down on all the people, and spoke to them grandly and proudly ; and while he was speaking, the sunshine lighted up his silver robe till it shone like the sun, and dazzled their eyes. Then they gave a shout and said : " This is not a man who is speaking ! He is a god ! " And Herod let them call him a god. There is no god but the ONE, and Herod knew it ; but he did not say so ; therefore the angel of the Lord, unseen, struck down the king. Herod fell on the platform and groaned and rolled in agony. A dreadful illness had seized him. They carried him to his splendid bed. They took off his silver robe, and oh ! what a sight ! Great sores, and crawling worms ! The worms were feeding on him ! So Herod was eaten by worms and died.

Hear what God says of himself here in the Bible : " See now that I am, and there is no god with me. I kill and I make alive ; I wound and I heal. Neither is there any that can deliver out of my hand."

We will learn part of that verse. Say after me—Deut.

32 : 39 : "I kill and I make alive ;—I wound and I heal ;
—neither is there any that can deliver—out of my hand."

[Repeat several times.]

Sing "Little gentle breath." [Hymn 4.]

Repeat to me the prayer for your body. [See Fourth Lesson.]

And now the prayer for your soul. [See Second Lesson.]

Fourteenth Session.

SEE SEVENTH LESSON in Texts and Hymns.

[Hymn 7 and the prayers for the body and for the soul are repeated till perfectly known.]

THE APOSTLES.

[Count on the fingers by twos in repeating this—thus : "Peter and Andrew, etc., one, two"—touching the left-hand thumb ; "James and John, etc., three, four"—touching the first finger, and so forth. This is a mnemonic. Soon the fingers recall the names associated with them, and reaching the thumb again shows that the list is ended.]

When Jesus was here among men, he chose twelve apostles to carry his joyful message to all people. Tell me their names.

Peter and Andrew, his brother ;

James and John, the sons of Zebedee ;

Philip and Bartholomew ;

Thomas and Matthew ;

James, the son of Alphaeus, and Jude, his brother ;

Simon the Canaanite, and Judas Iscariot.

[Lists like this, in learning, might be sung or chanted.]

Two others were chosen afterwards. Tell me their names.

Matthias and Paul.

The Lord Jesus came shining out of heaven to send one of those two. Which one ?

The Apostle Paul.

Who sent the Apostles?

God sent them.

What had the apostles to do?

To carry Christ's joyful message to all people.

("Oh! we love to come," is Hymn 68, p. —, in Scholar's Book.)

Fifteenth Session.

SUBJECT.

OMNIPRESENCE. "OUR FATHER" IS "IN HEAVEN."

The Hymn before Worship, No. 68, is sung so far as known.

[School opens with worship.]

TEACHER. Where is OUR FATHER? [Free replies.] Your prayer tells us: "Our Father who art in heaven." Sing, "When I look up to yonder sky." [They sing the verse in First Lesson.] When you look up to yonder sky, what do you see? [Replies.] Blue, blue, blue spread out. Can you see through the blue and beyond it? [Replies.] There was a man named John, who saw the blue sky open, as if a door was opened in the sky, and he saw what is beyond! He wrote down what he saw. Shall I tell you about it? [Hands.] It is printed here in the Bible. [Showing Rev. 4.]

WHAT JOHN SAW BEYOND THE SKY.

The Apostle John was sitting alone one Sunday among the rocks. He looked up to the blue sky. He saw a door opened in heaven; and a voice like a trumpet talked with him. It said: "Come up here, and I will show you things. . . ." Then it seemed to John that he was there. He looked. A throne was set in heaven, a high and splendid seat; and ONE sat upon the throne. He who sat there—to

look at him was like looking into polished precious stones, all shining red and purple — he was so glorious ! so beautiful !

Who was it on the throne in heaven, so glorious ? It was OUR FATHER WHO IS IN HEAVEN. There was a rainbow round about the throne, green and clear, like an emerald. And round about the throne were four and twenty seats ; and upon the seats four and twenty wise and noble men, all dressed in white, with crowns of gold upon their heads. Out of the throne came lightnings and thunders and voices. Before it were seven burning lights. The very pavement in front of it was so polished that it looked like clear glass.

Close to the throne were four strong living ones, full of eyes, and having each six wings. And, day and night, these four were always saying : “ Holy, holy, holy, Lord God Almighty, who was, and is, and is to come.” And when those living ones give glory and honor and thanks to him that sat upon the throne, who lives forever and ever, the four and twenty wise and noble men rise from their seats, and fall down before him, and worship him who lives forever and ever. And they lay their crowns down before the throne, saying : “ Thou art worthy, O Lord, to receive glory and honor and power : for thou hast made all things ; and for thy pleasure they are and were created.”

See how the good and glorious ones above bow down before OUR FATHER. They are near. They look at him. It fills them with love and joy. They speak out and praise him. But they bow down when they do it ; he is so great and high ! so much better than even they are ! Then oh ! how much he is above us ! how much more splendid ! how much stronger ! how much better ! Let us bow down when we praise him, or when we pray to him, at home, at school, or in church. (See Job 4 : 12, 21.) But bow down your *hearts*. The angels are surprised at you when they

see you careless before God ! They dare not do so ! how much less we ! “ Oh ! come and let us worship, and fall down and kneel before the Lord our Maker.”

Say that after me. It is in the Bible. We will learn it ; and then always remember to feel and do so.

[They repeat Psalm 95 : 6, “ O come,” etc., till they know it.*]

[The Teacher sings :]

Honor God's holy name,
 Speak it with thought and care ;
 Sing to it solemn hymns ;
 Breathe it in humble prayer ;
 But not with sudden call,
 In thy light joy or pain !
 God will hold *guilty* all
 Who take his name in vain.
 Do not with hasty words,
 Vile and undutiful,
 Startle those angel guards,
 So pure and beautiful.

[The children then repeat or sing it by lining.]

TEACHER. While John was in heaven a shining angel came and showed him many things. That angel was so glorious, and so kind, and so wise, that John fell down at the feet of the angel to worship him. But the angel said : “ See that thou do it not ; for I am thy fellow-servant. . . . Worship God.”

Whose servant was that angel ? He is God's servant. God only is great. The glorious angels are his servants. The holy apostles are his servants. All good men are his servants. So are we. Yet he calls himself OUR FATHER WHO IS IN HEAVEN. Oh ! come let us worship and praise him indeed.

[The Teacher sings Hymn 13 in Scholar's Book. The children repeat or sing it by lining.]

Dismission.

* Might not some verses of this and other chants be taught in infant school ? Oriental children do their studying in school by chanting ; and ours, if not checked, generally “ learn aloud ” in a quick, humming monotone, which seems as if they were naturally inclined to chant.

Sixteenth Session.

SEE EIGHTH LESSON IN TEXTS AND HYMNS FOR THE
YOUNGEST.

Seventeenth Session.

SUBJECT.

OMNIPRESENCE. GOD IS EVERYWHERE. GOD
IS A SPIRIT. GOD IS WITH US.

[School opens with the Hymn before Worship, No. 68, followed by prayer.]

TEACHER. Where is God ? Two answers. First answer, God is in heaven. Second answer, God is here and everywhere. Now tell me. Where is God ? [Replies.] Say it after me. God is in heaven. God is here and everywhere. [Repeat till known.]

Yes, OUR FATHER is in heaven ; but then, he is here, too, keeping our hearts beating, keeping us alive. Put your hand over your heart and feel how it beats. God is here, and keeps it going ; if he was not here, it would stop, and you would die.

Let us sing :

Little busy heart,
Beating, beating away,
Who keeps you beating, beating,
By night as well as by day ?

God moves each beating heart,
God sends each gentle breath,
God watches us all night, all day,
And keeps us safe from death.

[Sung.]

Then where is God ? [Replies.] God is here with us. And when we go out into the street, he will be there with us ; and when you reach home you will find him there. God is in *your* house now, and in *your* house, and in *yours*, and he is here, too ! God is everywhere all the time.

Is this room light or dark? What makes it light? [Replies.] The sun. But where is the sun? [Replies.] The sun is up in the sky; but it shines into this room and makes it light. Do you think there is sunlight now in *your* house at home? [Replies.] And in *yours*? [Replies.] And in *yours*? [Replies.] And in *all* your houses? [Replies.] Yes, the sunlight is in all our houses at once. It is everywhere, all over half the world. So, too, God is everywhere at once, all over the whole world, and in heaven, and in all places.

We might shut out the sunlight. How? [Replies.] But could we shut out God? No, no one can shut out God. God is in the dark as well as in the light. (See Psalm 139 : 11, 12.) Always, everywhere, you may say to yourself: "God is here; he is keeping me alive; he sees; he hears; he knows; he can help me."

Sing "Little gentle breath," all through—Hymn 4.

SECOND PART. *God is a Spirit.*

TEACHER. God is here. Say that after me, all in one voice: GOD—IS—HERE. [They repeat, word by word.] *Do you see him?* [Free answers.] Why not? [Replies.] Because he can not be seen; but he *is really* here, keeping us alive. Look: I am breathing hard. [She lets them see and hear it.] Do you see my breath? [Replies.] No. You see that I am breathing, but you can not see my breath. Did you ever see the breath coming out of the mouth and nostrils? [Hands.] No, you did not; even in cold weather, when you see a sort of cloud coming out, that is not breath; it is only the steam that comes with it. The breath goes in unseen, and it comes out again unseen, with the steam. No one ever sees breath, because it can not be seen.

Are *you* breathing? I do not see your breath. But I know you have breath; for if you could not get your breath, your faces would turn dark and you would begin to die.

Did you ever hear about Duke Richard's two little nephews in the Tower of London? [Hands.] One of them was to be king. But Richard wanted to be king himself, so he wished those boys were dead. One night, when they were sleeping in each other's arms, Richard sent bad men there to kill them.

What did the men do to them? They only took the pillows and held them close over the boys' faces, so that they could not get any breath. Poor boys! they died in a few minutes; and the bad men buried them in a hole at the foot of the stairs.

Why did they die? [Answers.] Because their breath was stopped. It is our breath that keeps us alive. So I know you all have breath, for you all are alive; but I do not see your breath.

I am looking hard at your faces. I know your breath is going in and coming out. Isn't it? [Answers.] But it can not be seen. So, too, God is here with us all, keeping us alive; but God can not be seen. He is a spirit; that means he is like breath.

Let us sing again, "Little gentle breath." Now I will tell you something our Lord Jesus said to the woman by the well. [The Teacher shows a picture of Jesus at the well.] It is written here in the fourth chapter of John. Jesus was sitting by the well. This woman came to draw water. She said to him: "Our fathers worshiped God on this mountain, but you Jews say that we all ought to go to that church at Jerusalem." Jesus told her that the Jews knew about the true God; but that Christians need not go to Jerusalem to worship him; for God is everywhere, and he is pleased with all who pray to him and praise him with their hearts. Jesus said: "God is a spirit, and they that worship him must worship him in spirit and in truth."

Let us learn those words. John 4:24. Jesus said:

“God is a spirit,—and they that worship him—must worship him—in spirit and in truth.” [They repeat till known.]

Now what would you like to sing? [Replies. They sing it standing.]

THIRD PART. *God is always with us.*

Say this little verse after me :

I will not fear,
For God is near
Through the dark night,
As in the light,
And while I sleep,
Safe watch will keep.
Why should I fear
When God is near ?

Did you ever lie awake in the dark on your bed ? [Hands.] Did you feel afraid ? [Hands.] Did you want some one to come and sit by you ? [Hands.] You forgot then that God was there to take care of you ? You need not feel afraid. You are never left all alone. Say to yourself :

“ I will not fear,
For God is near.”

Here is a sweet little text you shall learn, and then you can say it whenever you wake up. It is here in the 139th Psalm, 18th verse. Listen. “When I awake I am still with thee.” Who are you with when you awake ? [Replies.] Yes, with God. Now learn that. [It is taught by repetition.] Tell me about the little boy who woke up and heard some one calling his name ? [Replies. Encourage them.]

When little Samuel woke, who was with him ? [Replies.] Yes, and he is with you, too, when you awake. What does your text say ? [They repeat Psalm 139 : 18.] Now say after me :

When little Samuel woke,
And heard his Maker's voice,
At every word he spoke,
How much did he rejoice !
O blessed, happy child ! to find
The God of heaven so near and kind.

And I beneath his care
May safely rest my head;
I know that God is there
To guard my humble bed.
And every sin I well may fear,
Since God Almighty is so near.

[The Teacher sings it to them, and promises to teach them the tune.]

Eighteenth Session.

SEE NINTH LESSON IN SCHOLAR'S BOOK.

Nineteenth Session.

SUBJECT.

OMNIPRESENCE. YOU ARE NEVER "ALL
ALONE." REGINA.

[School opens with the Hymn before Worship, No. 68, Scholar's Book.]

TEACHER. Repeat John 4 : 24.

CHILDREN. John 4 : 24. God is a spirit.

TEACHER. Who said that?

CHILDREN. The Lord Jesus.

TEACHER. Yes; and he said more. He said: "And they who worship him must worship him in spirit and in truth." Say that after me. [They repeat the whole verse several times.]

TEACHER. We are going now to worship God; let us be careful to do it in spirit and in truth. [The School unites in prayer.]

PART I. *You are never "all alone."*

TEACHER. When you are walking out, and get far off from the others, and lose yourself, you are not alone. God is with you. Ask him to bring you safely home again.

REGINA. AN AUTHENTIC NARRATIVE.

A long while ago there were Indians living here ; fierce, copper-colored men, with knives and sharp axes, and great bows and arrows. They did not love the white people, such as we are ; they did not want them to live here. They used to kill the white men, and burn their houses, and steal away their children. The Indians have all gone away long ago ; there are none here now.

In those days, an honest farmer was living in his own new home, which he had built himself. There were bright flowers around it, which he had planted. His fields were full of corn, and wheat, and clover. At night his horses, and his oxen, and his cows were brought to his big barn and stable. He was very happy in his home, with his wife, and his sons, and his two little daughters.

The eldest daughter was named Regina. It is her story I am going to tell you. Regina loved to hear her good mother talk about God, and read to her out of "the book in which God speaks to us," and sing sweet hymns to her and to the baby, as she sat knitting stockings and rocking the cradle.

One morning, when Regina was about nine years old, her father and brothers went out to work in the fields ; and her mother said to her : "Regina, take good care of your little sister to-day ; and put bread, and pork, and cabbage on the table at dinner-time. I shall be away till evening. I must go and take corn to the mill, and bring home flour to make fresh bread ; but I will be back before dark." So the mother kissed her little girls, and got a bag of corn out of the barn, and went along the path by the side of the brook. Regina stood watching her till she was quite out of sight. Then the little sister caught hold of Regina's dress, and clung to her, crying. She felt lonely and afraid. So did Regina. But she remembered God ; so she took the little

one in her lap, and sang one of their mother's sweet hymns to her. Shall I tell you what she sang? [Hands.]

Alone, yet not alone am I;
Though in this solitude so drear,
I find my Saviour ever nigh;
He comes the weary hours to cheer;
I am with him, and he with me;
E'en here, alone I can not be.

The baby soon fell asleep. Regina began to pull up the weeds from among the flowers. Suddenly a bright light flashed upon her eyes! The barn was in a blaze! Then came a savage shout. The Indians were there. They set fire to the house. They caught up Regina and her little sister and ran with them to the woods. Poor Regina! As they carried her through the fields she saw her father and her brothers lying there, all bleeding and dying. Poor, poor mother! How would she feel when she came back in the evening? [Here the School may exercise, if necessary.]

I do not know what became of the little sister; but I will tell you about Regina. The Indians carried her and many other white children to their rude villages, far off among the thick trees of the wild forest. Some they left in one place, and some in another. Regina and a younger child, named Louise, were given to an old Indian woman to live with her and be her little slaves. The old woman was cross and cruel to them. They had to go out in the heat, and the cold, and the wet, to dig up roots for her to eat. They got very little food themselves; nothing but such wild roots. They were often scolded and beaten. Poor little girls! In that strange, lonely place. No father; no mother; no brothers; no friends! But God was with them; that was Regina's only comfort.

Every day, when their work was done, she would go with Louise to some quiet, mossy spot, and sit down there and teach her the hymns and the texts she had learned from

her dear mother. Often they would kneel together and say over their little prayers, and ask God to be kind to them and to their mothers. Which of all her hymns did Regina love best then? Which do you think? [Replies.] This one: "Alone, yet not alone am I." Say it after me.

Alone, yet not alone am I;
Though in this solitude so drear—

("Solitude" means a lonely place—)

Though in this solitude so drear,
I find my Saviour ever nigh;
He comes the weary hours to cheer;
I am with him, and he with me;
E'en here, alone I can not be.

But was God really there with her? And did he listen to them? And did he do any thing for them?

We shall hear soon. But first, tell me, if *you* had been there among the Indians what hymns, and texts, and prayers could *you* have said? Do you know any? Or, would you forget English, and forget God, and be like a wild Indian? Whoever knows a hymn, or a prayer, or a text, hold up your hands. Could you say it without any one there to help you? Try. *You*, [names,] what could you say over so as not to forget English and to remember God? [The Teacher encourages individuals to repeat all they can recall.] Now, rise—together. [Signal.] Sing, "When I look up." [Exercise.]

Regina lived ten long years among the Indians. She was nineteen years old, a fine young woman. She wore the Indian dress. She spoke the Indian language; but thanks to her prayers, and texts, and hymns, she had not forgotten her English, nor her mother, nor her God. Her poor mother was still alive, but she was growing old. She had looked everywhere for her lost daughters, and had given up all hopes of finding them, when she heard some very good news. She heard that the English soldiers had been

fighting with the Indians, and had made them promise to bring back all the white people they had stolen away. They were to bring them to a town called Carlisle. So, Regina's mother went to Carlisle to see whether her daughters were among them. There she found four hundred white people, who had been brought back by the Indians, and many of them were girls ; but how could she tell whether they were her daughters ? Her Regina, when she lost her, was a neat country child, just nine years old ; now, she must be nineteen, and browned by the sun, and dressed like a young squaw ; how could she know her ? The mother walked along the lines ; she went from one to another ; she looked into their faces ; all seemed strange. Regina was there ; but even her own mother did not know her ! "But still," she thought, "Regina may know *me*, if, indeed, she is among them ;" and so, she passed again along the lines, and took one and another by the hand, but no one seemed to know her ; sorrow and years had altered the poor mother. She burst into tears. The English captain felt sorry for her. He said to her : "Is there not something you could *show*, or something you could *do*, to make your daughter know you ?" "Perhaps," said the woman, "*perhaps* she *might* remember the songs I used to sing as I rocked the cradle." "Try," said the captain. So the mother began to sing, "Alone, yet not alone am I." She had sung it often to herself since her children and her husband had been taken from her. "Alone, yet not alone am I," she sang ; but, before she could begin another word, Regina's arms were round her neck. Regina was calling her : "Mother, mother, mother !"

So the mother and daughter were together again, and happy. God had been with them both when they were parted. He had heard their prayers. He had brought them to each other.

Let us learn to sing Regina's favorite hymn ; but we will

change it a little, to make it suit *you*, when you feel lonely at night or any time. Say it after me :

Alone, yet not alone am I ;
 When all is dark and wild and drear,
 My heavenly Father still is nigh,
 He comes the weary hours to cheer ;
 I am with him, and he with me,
 So "all alone" I can not be.

[They learn this by repeating and singing it.]

There. You have one little new hymn to take home and sing to your mother. I will teach you one little new text to say to her, too. Repeat Proverbs 15 : 3. "The eyes of the Lord—are in every place—beholding the evil and the good." [Repeat till known.]

Twentieth Session.

SUBJECT.

YOU CAN NOT GET AWAY FROM GOD. DO NOT SIN. JONAH.

SEE TENTH LESSON in Texts and Hymns for the Youngest.

TEACHER. If you wanted to do something wrong, could you get away from God ? [Replies.]

JONAH.

There was a man who tried to get away from God. His name was Jonah. God had told him to do something, and he did not want to do it. So he got into a ship with some heathen men, and thought he would go with them far over the sea to another country, and perhaps God would not be there. But you know "God is on the sea as well as on the land." God made the wind blow, and made the waters roll and dash against the ship, and it nearly sank.

The men in it were afraid. They prayed to their idols.

But idols are nothing ; they are not alive. They could not hear or help them. The storm only grew more furious.

Jonah was not praying. He had done just what children often do when they are naughty, and do not feel like praying. He had laid himself down and gone fast asleep. They waked him and cried : " What do you mean, O sleeper ? Rise up and call to your God. Ask him to save our lives." No doubt Jonah was frightened then. No doubt he knew then that God was there, and that God was angry with him. Perhaps he did not dare to pray to God. For the storm raged more and more, and the great swelling waves came foaming over the ship, and the men found out that it was all because of Jonah ! They asked him what he had done, and he told them. Then they said : " What shall we do to you, that we may not all be drowned with you ?" And Jonah said : " Take me up and cast me forth into the sea ; so shall the sea be calm unto you : for I know that for my sake this great tempest is upon you." As if he had said : " Throw me out of your ship. It is all my fault ; because I disobeyed God, and tried to get away from him. Throw me out into the sea." (See verses 9, 10, 12.)

They did not like to do that. They rowed and rowed, and tried to bring the ship to land ; but they could not. Then they took up Jonah, and threw him out of the ship. As soon as he was gone, God hushed the wind and stilled the waters, and the ship was safe. Then all those heathen men kneeled down and thanked the God of heaven, and offered a sacrifice, and made promises to him.

[Sing Hymn 5.]

But where was Jonah ? He fell, and they saw him no more. But he was not drowned. God had made a great fish swim that way. It was hungry. It followed the ship to get something to eat. When Jonah was thrown out, it opened its great mouth, and took him all in without biting him. That did not kill him. He was alive inside of the

fish. The fish dived down deep under the waters,—down, down where the floods were all around about,—down, down, where far overhead the waves were rolling,—down where the great sea-weeds were growing among the solid rocks at the bottom of the mountains,—down, down where drowning men sink when they are dying. [See Jonah, second chapter.] Could any place be more lonely and lost than that! If Jonah wanted to hide away from God, surely this was the place! But was he hid? [Replies.] No, and he did not want to be. He wanted help, and he cried out to God. Then he said: “I am cast out of thy sight; yet I will look again toward thee, O Lord, my God.” And his prayer came in to the holy place where God shone in glory. God saved his life. God led the fish along towards the shore; and on the third day it threw Jonah out of its mouth upon the dry land!

Then Jonah knew that God is everywhere, that God is powerful, that God is kind; and he went and did what he had been told to do. This story of Jonah is in the Bible, here. [Showing the place.] There is more of it, besides what I have told you.

Do you remember the text in Jeremiah 23 : 23, 24 ? [They repeat it.] Jeremiah 23 : 23, 24. “I am a God at hand—saith the Lord—and not a God afar off.—Can any hide himself—in secret places—that I shall not see him?—saith the Lord.—Do not I fill—heaven and earth?—saith the Lord.” [Repeated till known. See Ninth Lesson.]

[Here the first and last verses of Hymn 9 are practised, and the children are admonished *not to sin*. Then the last two verses of Hymn 5 are practised; and the children are shown that they have sinned and do sin, and are *directed to Christ* for salvation, and *told to ask to be forgiven* for his sake.]

[The School sings the first and the last verse of Hymn 9: “When little Samuel,” etc.]

What do those last two lines say? [Replies.]

Repeat them.

“And every sin I well may fear,
Since God Almighty is so near.”

Twenty-first Session.

SUBJECT.

OMNIPRESENCE. GOD WATCHES YOU. PLEASE HIM. JESUS DID SO ALWAYS. "THY WILL BE DONE ON EARTH AS IT IS IN HEAVEN."

[School opens with hymn and with worship.]

TEACHER. Say this after me :

Child, amidst the flowers at play,
While the red light fades away ;
Mother, with thine earnest eye,
Ever following silently.

Again :

Mother, with thine earnest eye,
Ever following silently.

Again :

Mother, with thine earnest eye,
Ever following silently.

Did you ever notice your mother's eyes when the little ones were playing around ? Those loving, careful eyes watching where they go, looking what they do ? [Hands.] No matter how busy she is ; mother works and works, but every moment her eye is off her work and on her child. Did you ever notice that ? [Hands.] And if the baby says something sweet, or does something pretty, mother smiles. And if baby looks up and sees mother looking and smiling, baby seems to know that mother is pleased ; and baby smiles too, and is happy. Have you not seen that ? [Hands.]

Well, God watches us just so ; and if we do right he smiles and is pleased. It says so here in the Bible. Psalm 147 : 11. "The Lord taketh pleasure in them that fear him, in those that hope in his mercy." (See also Psalm 149 : 4 ; Job 2 : 3 ; Proverbs 12 : 22.)

THE LORD'S PRAYER.

Third Petition.

TEACHER. "Our Father—who art in heaven—hallowed be thy name ;—thy kingdom come,"—what comes next ? [Replies.] Yes, "thy will be done on earth as it is in heaven." Who told us to say that ? [Replies.] Our Lord Jesus Christ. Yes. We are to pray, "Thy will be done as it is in heaven," and we are to do what God likes as they do in heaven. We sing about that happy land, far, far away. [The children sing here the first verse of Happy Land, if they already know it.] What makes the saints and angels in heaven so happy ? [Replies.] What makes the baby happy when mother smiles ? Why, mother is there, mother is lovely, mother is pleased, the baby is happy. So, in heaven, the angels see God with them, and oh ! so good and lovely ! and *he is pleased with them*, and they are happy ; they sing for joy : "Singing glory, glory, glory be to God on high." You may be happy like the angels, even here, if you will do God's will on earth as they do it in heaven. Will you try ? [Hands.] Will you do those things that please God ? [Hands.]

But can any body please God as angels do ? There was a man here once who was better than the angels. God was more pleased with him than with them. Whom do I mean ? [Replies.] Yes, it was Jesus. He always did the things that pleased the Father.

Sing, "Jesus who lives above the sky"—one verse.
[See Hymn 2.]

INCIDENTS IN THE LIFE OF CHRIST.

In illustration.

Say this after me :

I want to be like Jesus,
So lowly and so meek ;
For no one marked an angry word
That ever heard him speak.

I want to be like Jesus,
So frequently in prayer,
Alone, upon the mountain side,
He met his Father there.

(See Luke 3 : 21-23.) When Jesus was about thirty years old, he went to the banks of the river Jordan, where John the Baptist was preaching to crowds of people. There Jesus was baptized ; and while he was praying the heaven was opened, and the Holy Spirit came down like a dove upon him, and a voice from heaven said : "*This is my beloved Son, in whom I am well pleased.*" (See Matt. 3 : 17.)

Sing, "If God would speak to me," etc. [Second verse of Hymn 7.] Sing, "Jesus who lives," etc., as far as "to a child." [Hymn 2.] (See John, fourth chapter.) One day Jesus and his friends were walking from one town to another. At mid-day Jesus sat down, tired and hungry, and his friends went to buy some food. Jesus was sitting so, beside this well. [Picture.] This woman came to draw water. She was a bad woman ; but Jesus asked her for a drink of water. She said to him, "Why do *you* ask *me* for water ? You are a Jew ; I am a Samaritan woman ;" (for the Jews and Samaritans had a quarrel, and did not speak.) But Jesus had no quarrels. He talked with her so sweetly and so well that her heart all melted down. She was sorry for her sin ; she loved him as her Saviour ; she ran to bring her town-people to Jesus, that they too might learn the way to heaven. While she was gone, the friends of Jesus came back with the things they had bought, and they said to him : "Master, eat." But Jesus said, "I have meat to eat that ye know not of ;" and then they saw that he no longer seemed faint or tired, but was full of strength and joy ; and they said to one another : "Has any one brought him any thing to eat ?" But no ; what made him feel so well was the good he had been doing ; for he

said to them : *"My meat is to do the will of him that sent me, and to finish his work."*

Say after me, "I want to be like Jesus." [Hymn 11, first, second, and fourth verses. Singing.]

(See John, eighth chapter.) One day when Jesus was here among men, [picture,] bad people came around him to disturb and vex him. They interrupted him. They contradicted him. They called him names. It seemed as if every one was turning against him. But they could not make him vexed. He said to them : *"He that sent me is with me : the Father has not left me alone ; for I do always those things that please him."* And so he did ; and so must we. Then God will be with us as he was with Jesus.

(See also, Luke 2 : 49 ; John 10 : 17, 18 ; Luke 22 : 41-43 ; Matt. 26 : 53, 54 ; John 18 : 11 ; 19 : 30 ; 17 : 4.) [Singing.]

Twenty-second Session.

SUBJECT.

OMNIPRESENCE. PLEASING GOD. J. P. W.

SEE ELEVENTH LESSON in Texts and Hymns for the Youngest.

TEACHER. Can we always please God, as Jesus did ? [Replies.] No one is as good as Jesus ; but there are many people, yes, even children, who are like Jesus, and who please God. I will tell you about little James.

JAMES P. W.

There was a little boy that I knew. I think he was a very happy boy, for every body smiled when they looked at him. His name was James. His mother told him about God, at home. His aunt told him about God in the infant

school. He loved to hear them. He believed all they said. He tried to please God and them. If ever he felt naughty and did wrong, he was very sorry for it.

One day his aunt took him on her lap and showed him a picture of Jesus Christ dying for us on the cross. [The Teacher holds up such a picture.] She told him that Jesus died so because we are naughty; that he died to save us from going to hell for it. Then James began to cry, and he kneeled down with her and asked God to forgive him for Jesus' sake, and to let him be Christ's own child, and to make him good. I think God did all this for him, for afterwards James did not often forget. He seemed always to remember God, and to want to please him.

One summer James was visiting his uncle, in the country, and he became very fond of the black carriage-driver, because he took him pleasant rides and walks. One Sunday a girl in the kitchen said: "Do you know that little James never will go out to walk for pleasure on the Sabbath-day?" "Why not?" "Because his mother has taught him not to go, but to keep all Sunday holy for God; and you can't make him go." "Nonsense," said the driver, "I could get that little fellow to do any thing."

Just then, James came into the kitchen. The driver called him and said: "There's a great big cherry-tree close to the fence, along that lane, just by the woods. It is full of ripe black cherries, good cherries, I tell you. The branches hang down over the fence nearly to the ground; you can stand there and pull the cherries off for yourself, and eat as many as you want. Run and get your hat and I'll take you to it." "No," said James, "I can't go." "Why not?" "It is Sunday." "Never mind that. Come along. Your mother won't know." "But God will know," said James, "and I won't go." Do not you think that our heavenly Father smiled when he heard James say that? [Hands.] Yes, for it showed that James loved him better

than he loved ripe cherries ; he would rather please God than take a pleasant walk and eat nice fruit. Yes, I am sure our heavenly Father smiles on James. He is a happy boy. Every one he lived with loved him. He sang hymns about heaven when he was dying ; and now he is "right before the Saviour," where he can see him smile.

Twenty-third Session.

SUBJECT.

GOD IS FROM "EVERLASTING TO EVERLASTING."

[School opens with Hymn 68, and with worship.]

FIRST PART. *God is from everlasting.*

TEACHER. Is there a baby in your house at home?
[Hands.] Was it always there? No. You remember the time when the baby was not there, and never had been. Do you know that *you* were your mother's baby once—a long while ago? And there was a time before that when you had not yet been given to her. There was no such child as you in your father's house. There was a time when there were no children at all in your home, only your father and mother were there. That was a long while ago! Yes it was;—but there was a time when your father was only a baby!—when your mother was only a baby! There was a time before that;—a time when father and mother had not lived yet. There was a time, oh! how long ago! when there were no people at all!—and no world to live in!—a time, oh! how long ago! when there were no stars, no moon, no sun, no angels! They had not been made yet; for all these things had a beginning.

But *then*, "in the beginning," so long, long, long ago,

- there was ONE there,—One who never had a beginning, for *he always was, everywhere.* Who? [Replies.]

Yes, GOD, OUR HEAVENLY FATHER, HE ALWAYS WAS, EVERYWHERE. "In the beginning God" was there. [Pause.]

What is the first verse in the Bible? [They repeat Genesis 1:1.]

TEACHER. In the beginning who was there?

CHILDREN. In the beginning God was there.

TEACHER. Say this:

Holy, holy, holy One!
 Lord Almighty, God alone!
 Who, in heaven, and earth, and sea,
 Is, and was, and still shalt be!

I will sing that to you. [The Teacher sings the verse slowly and thoughtfully, as she wishes the Scholars to do.] Now rise and sing it. [They sing the same verse over several times.]

SECOND PART. *God is to everlasting.*

TEACHER.

"We are passing away,
 We are passing away,
 We are passing away,
 To the great judgment-day."

Say that after me, and we will sing it. [Repeated and sung several times. The children should be trained from the first to listen in silence when the Teacher's right hand is down, and to begin to repeat together as soon as she raises it.]

TEACHER. What has become of the snow that covered the ground last winter? Where is it? Melted, gone, passed away.

Where are the flowers that used to look so pretty in your garden? Faded, gone, passed away.

Where is that little pet you used to have? I mean your bird? your kitten? your dog? Dead. Dead and gone, passed away.

Why can not you talk with Adam? or with Abraham? or with the Prophet Samuel? or with Jonah? or with Peter

and all the Apostles? or with General Washington? Why can not you talk with them? They are dead, all dead, dead and gone, passed away. All the men and women that used to be in the world have passed away.

But there is ONE who was before Abraham, before Adam, before all, and yet *he is here with us to-day*; we can speak to him, and he hears us. Who? [Replies.] God. Yes, God. He is always, everywhere. GOD NEVER PASSES AWAY.

Sing that verse again: "Holy, holy, holy One!" (See above.)

Who is gone out of your house at home? Will you see them there any more? Do you not miss them? Do you not want them very much sometimes? But they are gone, gone, passed away! Alas! every one of your family will have to go when their time comes. Father, mother, sisters, brothers, one by one they will leave you; passing, passing away. But you have one Friend who will never leave you. He never passes away. He will be with you always, wherever you may go. Who will? God. Yes, GOD IS ETERNAL.

[The Teacher puts her watch to her ear and listens a moment; then holds it in view while she repeats the following:]

The watch is ticking, ticking,
Ticking my minutes away;
The minutes make up the hours,
And the hours make up the day.

Say that. [They repeat line by line.]

Sing with me:

We are passing away,
We are passing away,
We are passing away,
To the great judgment-day,

The Teacher recites:

The clock is striking, striking
 The hours, so loud and clear ;
 The hours make up the day,
 And the days make up the year.

Say that. [Repeated line by line.]

Sing with me, "We are passing away," etc.

The Teacher recites :

The bell is tolling, tolling,
 For one whose day is done ;
 Where time is known no longer
 That weary soul has gone.

Say that. [Repeating.] Sing with me, "We are passing," etc. *But God is not passing away.* Rise and sing with me : "Holy, holy, holy One." [The same verse is sung over several times.] Sit down. [The Teacher reads aloud.]

Psalm 27 : 10 : "When my father and my mother forsake me, then the Lord will take me up." Say that after me. [Repeating.] Now, we will sing something you know well. What shall it be ? [Replies. It is sung standing.]

THE ORPHAN'S LETTER.

(A fact in illustration.)

There was a poor boy, very poor and ignorant ; but he lived where they all have to go to school ; so he could read and write. His father fell sick ; he could not work. His mother was sick too. They spent all they had for food and for medicine, but they grew worse and died, both of them. The poor boy was left alone. His father and his mother had passed away from him. Whom could he go to ?

He sat and thought. He remembered that once some one had told him to go to the Lord Jesus ; and he said to himself : "If he is a lord he must be rich ; and I suppose he is kind to the poor. I would go to him if I knew where he lives."

He sat and thought again. Then he jumped up and tore

a leaf out of his copy-book, and began to write a letter. He wrote this in his letter: "Father and mother are dead. I have nothing to eat. They say you are very good. Please have pity on me and do something for me." And he wrote his name in the letter, and told where he lived. Then he folded it up as well as he could; and he wrote upon the outside: "To the Lord Jesus Christ."

He carried this strange letter to the post-office and put it in. He need not have taken all that trouble. The Lord Jesus Christ was in the room with him. He might have spoken to him. But he did not know that. He put the letter in the office, and thought that the men there would send it to the Lord Jesus Christ.

Did the Lord Jesus ever read that letter? [Replies.] The Lord sees every thing; he saw what was written in that letter.

Did he do any thing for the boy? Yes, he sent him a good friend. I will tell you about it.

The letter lay in the post-office, with many others. A gentleman in there was sending the letters away to the persons they were for. When he picked up this one he stopped and read the name over again. "To the Lord Jesus Christ." "How strange!" said he; and he opened it and read the inside. "Now," thought he, "I will see whether there is any such boy; for, if this is a trick, it is a very silly and wicked one." So he went to the place that was mentioned in the letter, and there he found the boy, and he saw that it was all true. The gentleman felt sorry for him. He took him home with him, and let him live there. So, you see the Lord Jesus did take care of the boy. When his father and his mother forsook him then the Lord took him up.

Let us learn that text; then we will sing "Passing away," and "Holy, holy, holy," once more. [Psalm 27: 10 is taught by repetition, and Hymn 12 is sung in part as above, or complete, as given in Texts and Hymns for the Youngest.]

Twenty-fourth Session.

SEE TWELFTH LESSON.

[In this Session Hymn 12 may be accompanied with gestures, imitating the ticking of the watch with the forefingers, the striking of the clock with the hands, and the swinging of the bell with the right arm; but changing to perfect stillness in the chorus, and especially in the closing recitation.]

Twenty-fifth Session.

SUBJECT.

GOD'S ETERNAL AND PERFECT HOLINESS.

Visions of the Apostle John and the Prophet Isaiah.

[School opens with Hymn 68, and with worship.]

FIRST PART. *God is always good. The praise in heaven.*

TEACHER. "Our Father is in heaven." Who else is in heaven with God? [Replies.] Do you remember about the man who saw a door opened in the blue sky, and heard a voice saying, "Come up here and I will show you things"? [See Fifteenth Session.] What was that man's name? [Replies.] John, the Apostle John. Then it seemed to him that he was there and saw. Who can tell me what he saw? If you can tell, hold up your hand. [Hands. Replies.]

John was alone one day among the hills. It seemed to him that the blue sky above him opened, and a voice called to him: "Come up here." Then he was carried up in the spirit into heaven, where God shows himself. The place was full of angels; ten thousand times ten thousand and thousands of thousands. But nearer to God than the angels sat four and twenty men; men who had died long since and had gone to heaven.

There they were, in their pure white robes, with their golden crowns, sitting on thrones, placed around the throne of God. But nearer even than they were four noble living beings ; four who were close to God, (See Rev. 4 : 6,) and they—they never stopped, no, not for a moment—saying, “Holy, holy, holy, Lord God Almighty, who is, and was, and is to come.” What do those noble living ones say about God ? [Replies.] They say : “*Holy, holy, holy*, Lord God Almighty.” What does *holy* mean ? What do they mean when they say that God is holy ? They mean that God is good and right. Holy means good and righteous. God always is good. God always does right. God always feels right.

Tell me, did you ever say, “Now I am going to be good ?” And did you begin to try to be quite good all the time ? [Replies.] Well, this is what I want to ask you, *how long did you go on being good ?* How long could you keep to it ? [Replies.] All day ? A week ? A month ? How long ? [Replies.] Did not you forget after a while ? Did not you find it very hard to keep on being so very good ?

You felt happy while you were trying to be good ; you thought you would like to be good always ; but you did not keep on ; you got naughty. But hear this : *God is good all the time*. God has lived always ; before Abraham, before Adam, before the world was made ; he has been living thousands and millions of years ; yet, in all that long, long time, God has never once done wrong ! God has never once wanted to do wrong ! God has never once felt like doing wrong ! He *loves* all that is right and good. He *is* all right and good. GOD IS PERFECTLY HOLY. GOD IS GOOD ALL THE WHILE.

What a difference there is between God and you ! He is so much better than you are.

Sing, “Holy, holy, holy One,” etc. [Hymn 13. It can be sung all through by lining, if not known.]

SECOND PART. *God is perfect. Isaiah's vision.*

Another man saw God among the angels, and wrote about it in the Bible. His name was Isaiah, the Prophet Isaiah. Who was it that saw God? [Replies.] The Prophet Isaiah. Isaiah was not caught up into heaven to see. No; but God came to him and showed himself. Shall I tell you where he was and what he saw? It is written here. [Showing the sixth chapter of Isaiah. Hands.]

Isaiah was in the great church, or temple, at Jerusalem. Here is a picture of it. [She shows it and lays it aside.] Isaiah was alone there. He heard a voice!—voices!—answering one another! At the sound the columns shook and the posts of the doorway trembled;—God was entering in! The house was filled with brightness, veiled in cloud! God was there! Was not God there before? [Replies.] Oh! yes, and he is here now, too, but we do not see him, for he is a spirit. But God can show himself when he chooses; and he showed himself in the temple to Isaiah. What did Isaiah see?

Isaiah saw the Lord sitting upon a throne, high and lifted up; its rich hangings filled the temple. Above it stood the seraphim, the glorious living ones. Each one had six wings. With two he flew. With two he covered himself. With two he covered his face. And one cried to another and said: "*Holy, holy, holy* is the Lord of hosts. The whole earth is full of his glory." And the posts of the doorways moved at the voice of him that cried, and the house was filled with glory, veiled in cloud.

Then Isaiah cried out: "Ah me! ah me! what will become of me? I shall die! because I am a man of unclean lips, and I belong to a people of unclean lips; for my eyes have seen the King, the Lord of hosts!"

But God is kind. He comforted Isaiah, and made him fit to speak for him; and then he sent him with a message to the people.

Let us sing like those seraphim: "Holy, holy, holy."
[They rise and sing Hymn 13, all the verses.]

TEACHER. Children, do you know any girl who is a very good girl? Do you know any boy who is a very good boy? One who likes to do right and will not do wrong? Always honest and true, always kind and obliging? [Hands.] Who is it? Do you know any very good lady? Any very good gentleman? Who is the very best man or woman that you know of? [Replies.] Do they ever do any thing wrong? [Replies.] It seems to you as if they never did; as if they were always good and lovely. You think no one *could* be better than they are. Let me tell you that God is better; God is much better than the best of men. The holy Prophet Isaiah was ashamed of himself before God. *He* saw God, the *holy* God. He remembered the hasty words, angry words, perhaps, that he had sometimes spoken; words that had made his lips unclean. He felt ashamed. He cried out for fear. What did he say? [Replies.] Even the angels felt very humble before God. What did the angels do? [Replies.] They covered their faces with their wings. [The Teacher sings:]

Angels shrink within their wings,
Each low bending as he sings:
"Holy, holy, holy Lord,
Be thy glorious name adored."

But you know a lady or a gentleman who never does wrong, at least, you think so, do you? [Hands.] Perhaps, however, if you lived in the same house and saw them all the while, some time or other you *might* see them do *something* wrong. When we are much with people we find out their faults. But no one ever sees God do wrong, for he never does. He has no faults. Those who are the nearest to him praise him the most. Who was it that John heard saying holy, holy, holy? [Replies.] It was the living ones who were close to the throne of God. They were full of eyes. They see him always, and "they rest not day or night,

saying: Holy, holy, holy, Lord God Almighty." And who was it that Isaiah saw covering their faces and saying, "Holy, holy, holy," till the posts of the doorways moved and trembled at the sound? It was the seraphim, those who had carried along God's chariot throne, when he came to speak to the prophet; and now they were waiting around him till he had done giving his message. (Compare Ezekiel 1st chapter, and 3 : 12-14, 10th chapter, etc., with Psalm 18 : 10.) And one cried to another and said: "Holy, holy, holy, Lord God Almighty." *Those who see most of God know best how good he is.* HE HAS NO FAULTS.

Stand up again and sing, "Holy, holy, holy One," and sing it reverently, as angels do. [Singing Hymn 13.]

Twenty-sixth Session.

SEE THIRTEENTH LESSON IN TEXTS AND HYMNS FOR THE YOUNGEST.

Twenty-seventh Session.

SUBJECT.

CHRIST JESUS IS OUR ETERNAL AND PERFECT SAVIOUR.

(See Hebrews 1 : 8, etc.; 2 : 9, 10; 7 : 24 to end; 10 : 19-25; Rev. 22 : 13, 16, 17.) The Lord and Peter—Luke 5th. Our message.

[School opens with Hymn 68, and with worship.]

TEACHER. Who can tell me the story of the Orphan's Letter? [Hands.] Well, tell it. [Replies, the Teacher helping. See Twenty-third Session.] Who is the Lord Jesus Christ? [Replies. Pictures used.] Jesus is God's only Son.—He came

down from heaven—and was made a man.—He died for us upon the cross.—He came out of his grave alive again.—He went back to heaven.—He will come again in the clouds.—The Lord Jesus Christ is our living Saviour.—Say that after me. [The paragraph is repeated, phrase by phrase.]

[The Teacher sings:]

There's a Friend above all others,
 Oh! how he loves!
 His is love beyond a brother's,
 Oh! how he loves!
 Earthly friends may fail and leave us,
 Earthly love may change and grieve us,
 Jesus never will deceive us,
 Oh! how he loves!

Jesus shed his blood to save us,
 Oh! how he loves!
 All our hopes of heaven he gave us,
 Oh! how he loves!
 Looking down, he hears, he sees us,
 Still the same, our Friend, our Jesus,
 Still the same, our Friend, our Jesus,
 Oh! how he loves!

TEACHER. The Lord Jesus is God's only Son; and all that is true of God is true of Jesus. In the beginning he was there with God, (see John 1 : 1, 14,) and he will be there forever and ever; he will never die again. (See Rev. 1 : 18.) [The Teacher sings:] "We are passing away, we are passing away, we are passing away, to the great judgment-day;"—and at the great judgment, the sky and the earth will pass away like smoke, (see Rev. 20 : 11,) but *Jesus will be there, and he can save us*. Jesus will never pass away. He can keep us safe at the judgment-day; and *after the judgment, too, always, evermore, to the uttermost*. (See Hebrews 7 : 25.) There never can come a time when Jesus will not be there to save us, if we are his trusting children. But, if you do not love and mind him, he will send you to hell at the great judgment-day; and he will always be near

to punish you, and you can never get away from him. (See Ps. 139 : 8 ; Rev. 14 : 10.) Oh ! then, be Christ's child.

Jesus, I thy child would be.
 Jesus, I would follow thee.
 Samuel was thy child of old.
 Take me, too, into thy fold.

Do you feel so ? Do you want to be one of Jesus' children ? Then tell him so to-day, in some place alone ; and be sure to do just as he wants you to.

Say this after me :

Oh ! to come to thee ; oh ! to come to thee, etc.

[The first and the last verse of Hymn 14 are once repeated, and then sung, by lining, if the tune is familiar ; otherwise, "I want to be an angel," or, "Around the throne," or, "God is in heaven," may be sung, standing—Hymns 59, 60, 54.]

PETER IN PRESENCE OF THE LORD.

[The Teacher shows a picture in which the Lord Jesus is the principal figure.] Who is this ? [Replies.] It is our Lord Jesus Christ. He is God's own Son. What is true of God is true of him. Jesus is eternal—and holy—and almighty. Say that after me. [The last sentence is repeated by phrases.]

TEACHER. [Pointing to the figure in the picture.] This looks like a man. Is the Lord Jesus a man ? [Replies.] He came down from heaven and made himself a man to do us good. He has gone back to heaven, and he is there with God. When he comes again we shall see him as he is now ; and we shall be like him, if we are his people. (See 1 John 3 : 2, 3 ; 2 : 28.)

When Jesus was here among men he was walking one morning beside a lake of water. He saw two boats there. The men had gone out of them, and were washing their fishing-nets, for they were fishermen. They had been work-

ing hard all night trying to catch fish. Do you know how men catch fish with a net? [Hands.] [Picture.] They throw the net in. Then they draw it at the edges like a bag when we pull the strings. They drag the net along and the fish with it, and lift them out of water with the net. These fishermen had been hard at work all night, throwing in their net and drawing the edges together, and pulling it along to bring the fish to land; but every time, when they opened the net, there was nothing in it. They were tired of trying; so they had left off, and were washing their nets. It was morning. The Lord Jesus came that way. He stepped into one of the boats; it belonged to Simon Peter. Jesus asked him to push it out a little way from the land. He did so, and Jesus sat down in the boat, and talked to the people who were on the banks of the lake, for many had come there to hear him. When he had done preaching, Jesus said to Peter: "Take the boat further out, where the water is deeper, and let down your nets to draw in the fish." Peter said: "Master, we were working all last night, and caught nothing, yet, at your word, I will let down the net." He let it down and began to draw it. It was heavy; he could not pull it alone; it was full of fish, so full it began to break. He was afraid the fish would spill out and get away. He beckoned to his partners to come in another boat and help him. They came, and filled both boats so full of fish that they began to sink. When Simon Peter saw this he fell down at Jesus' knees, saying: "Depart from me, for I am a sinful man, O Lord!" For he was astonished at the quantity of fish they had taken. He knew that Jesus had done it. There, in the boat with him, sat the Lord, the Holy One. He was afraid before him. He cried out: "Depart from me, for I am a sinful man, O Lord!" (See also Luke 4 : 32-34.) But Jesus said: "Fear not; from henceforth thou shalt catch men." He

meant: "I will send you to draw men to me by telling them of my love." And Jesus kept his word, as he always does; he made Peter an apostle and a missionary.

Peter was one of the holy apostles. Are you better than he was. [Replies.] Why did Peter feel so ashamed of himself? Why did he cry out so for fear? Because he found that the great and holy Lord was there close to him. Suppose now, while you sit there, you should look up and see, not me standing here, but the Lord Jesus himself, so mighty and so holy. He would look at you. He knows all that ever you did. How would you feel? [Pause.] Ashamed of yourself, I think; perhaps afraid.

But if he saw that you were sorry for your bad ways, and would turn from them, he would forgive you and speak kindly to you, as he did to Peter; and perhaps he would let you do something for him too. Would you like to do something for the Lord Jesus?

Well, you know he *is* here, and can hear you when you speak to him in your thoughts. Speak in your thoughts now. Ask him to forgive you. Ask him to give you something to do for him. [Pause.]

Sing "God rides the roaring winds." [Hymn 5 sung standing.]

ISAIAH—OUR MESSAGE.

Who remembers about Isaiah in the temple? [Hands.] Tell me what you remember? [Replies, with help.] I will tell you a little more of that true story, for there is more of it. Shall I? [Hands.] Well, God comforted Isaiah, and made his mouth clean from bad words and fit to speak God's words. So Isaiah stood before God in the temple, feeling humble, but happy. His heart was full of love. Then he heard God's voice saying: "Whom shall we send? and who will go for us?" And he said: "Here I am; send me." Then God gave him a message to take, and said:

"Go, say these words for me to the people." And he went.

Are you better than the holy Prophet Isaiah? [Replies.] Suppose there was a sudden flash of light here, and you looked up and saw what Isaiah saw, the Holy, Holy, Holy One on his throne, among bowing seraphim, how would you feel? You would be ashamed. You would cry out for fear! But if you really love him, like Isaiah, God would comfort you too. He would say: "Jesus has died for you, I forgive you for his sake. I have washed you clean from your bad words and ways." Then, if God should say, "Whom shall we send? and who will go for us?" would you answer, like Isaiah, "Here I am; send me"? Do you think you would? [Hands.] Well, that holy One is here. He is willing to forgive you and to make you clean. Will you ask him to? [Hands.] Then he *has* a message for you to take. Will you take a message for God? [Hands.] You will? Do then. This is the message: "Come to Jesus." God says: "Let him that heareth say, Come." He says so here in the Bible. [Showing Rev. 22 : 17.] Go now and say to every one you speak to: "Come to Jesus." Will you carry that message home for God? [Hands.] Will you tell it to many people? [Hands.] What is it? What is God's message? [Replies.] Say it after me all together: "Come to Jesus." Now go and tell them: "God sends you word that Jesus is the Saviour. Come to Jesus."

Twenty-eighth Session.

SEE FOURTEENTH LESSON IN TEXTS AND HYMNS FOR THE YOUNGEST.

Twenty-ninth Session.

SUBJECT.

HOLINESS. "HALLOWED BE THY NAME."
THIRD COMMANDMENT.

[This is a practical application of the teachings of Sessions Fifteenth, Twenty-third, Twenty-fifth, etc., which the Teacher will review, more or less, while dictating the verses.]

[School opens with Hymn 63, and with worship.]

TEACHER. What comes after "Our Father" in the Lord's Prayer? [Replies.] "Who art in heaven."

What are they saying always who see him there in heaven? [Replies.] "Holy, holy, holy, Lord God Almighty, who was, and is, and is to come."

Stand up and sing that.

[They sing "Holy, holy," etc., Hymn 13.]

What comes next in the Lord's Prayer? [Replies.] HALLOWED BE THY NAME. *Hallowed means made holy, thought holy, called holy.* The angels hallow God's name. Do you think they ever speak it carelessly? [Replies.] The angels go about here among men doing errands for God. They are all spirits, so we do not see them; but they come, all round about us. [See Ps. 91 : 11; Heb. 1 : 14.] What must they think when they hear people curse and swear! They are shocked. They wonder.

Say this after me :

Hush, little Christian child !
Speak not that holy name,
Not in thy passion wild,
Not in thy playful game.

Hush ! holy angels hear !
Softly they come and go,
Watching with love sincere,
Shielding from sin and wo.

Do not with hasty words,
Vile and undutiful,
Startle those angel guards,
So pure and beautiful.

[This is practised, or learned, by singing repeatedly.]

TEACHER. I suppose the angels are with us often. Who is with us all the time? [Replies.] Does he listen to us? [Replies.] Does he care what we say? [Replies.]

Repeat this after me, "Hush, little Christian child," etc. [The first and third verses are sung frequently. Finally, the whole hymn is sung in order. Hymn 8.]

TEACHER. God hears when people swear. Does he listen when we pray? and when we sing hymns? [Replies.] Yes, and if we speak his holy name as angels do, God is pleased with us; but when we say it or sing it carelessly, is he pleased? [Replies.] Oh! no; he counts that a great sin. He will punish us if we do so. God says: "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless who taketh his name in vain."

Say that after me. [Repeated, with explanations.]

Repeat this hymn. [15 in Scholar's Book.]

[Repeated and sung by lining.]

Thirtieth Session.

SEE FIFTEENTH LESSON in Texts and Hymns for the Youngest. This is a good point for reviewing, especially Hymns 3, 8, 13, 15, and the accompanying texts.

Thirty-first Session.

SUBJECT.

**HOLINESS OF GOD. HIS MORAL GOVERNMENT.
HE LOVES VIRTUE AND REWARDS IT. THE
SHUNAMITE. JOSEPH AND FREDDY. MR.
MARSH AND HIS LITTLE DAUGHTERS. THE
THREE BROTHERS.**

[School opens with singing Hymn 8. The Teacher reads aloud Romans 2 : 6-10, explaining if necessary. Prayer.]

TEACHER. Does God care what we say? [Replies.] Does he care what we do? [Replies.] If you are naughty, does God care about it? Yes, he cares; he will punish you. If you are good, does God care about it? Yes, he cares; he will make you happy. He is all good himself; and *he wants us all to be good.*

THE SHUNAMITE.

(See 2 Kings 4 : 8, etc.)

A rich lady lived in a handsome house by the side of a road in Shunem. Elisha often went along that road. Elisha was a prophet; one of God's messengers. Who was Elisha? [Replies.]

One day the lady of Shunem invited Elisha to come in and eat at her house. She asked him so kindly that he could not refuse. After that he often stopped there, in travelling, to take dinner or supper. Then she said to her husband: "Behold now, I perceive that this is a holy man of God, which passeth by us continually. Let us make a little chamber, I pray thee, on the wall, and let us set for him there a bed, and a table, and a stool, and a candlestick; and it shall be, when he cometh to us, that he shall turn in thither." So they built the little bedroom for Elisha against the outside wall of the house; and when he was

passing that way, he used to go in and lie down upon the bed to rest. God saw this woman's kindness to his messenger. He was pleased. He did something for her. He sent her a dear little baby boy to be her son. He knew that was the very thing she wanted.

One day, when her son could run about alone, he went into the field to his father. It was hot summer. The reapers were cutting the grain. The sun shone fiercely down upon them. It shone on the boy's little curly head. He felt sick and dizzy. He cried out to his father, "My head! my head!" And his father said to a lad: "Carry him to his mother." And when he had taken him and brought him to his mother, he sat upon her lap till noon; and then he died. And she went up, and laid him on the bed of the man of God, in his little room; and then she hastened away to find the man of God. And she said to her man-servant: "Drive. Go forward. Slack not thy riding for me, unless I tell thee." So they rode, and came to the man of God, to the hill Carmel; and she threw herself down before Elisha and held him by the feet. And she said: "Did I desire a son of my lord?" (That is, "Did I ask to have a son?") Then Elisha said to his servant Gehazi: "Take my staff, and go straight to Shunem, and lay the staff upon the face of the child." But the mother of the child said: "As the Lord liveth, and as thy soul liveth, I will not leave thee." So Elisha arose and followed her. Gehazi passed on before them, and laid the staff upon the face of the child; but there was neither voice nor hearing. Wherefore he went back again to meet Elisha, and told him, saying: "The child is not awaked." And when Elisha was come into the house, behold, the child was dead, and lying upon his bed. He went in, therefore, and shut the door upon them two, and prayed to the Lord. And he went up and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands; and he

stretched himself upon the child ; and the flesh of the child grew warm. Then Elisha returned and walked in the house to and fro ; and went up, and stretched himself upon him ; and the child opened his eyes. Then he sent Gehazi to call the mother ; and when she was come in, Elisha said : " Take up thy son." Then she went in and fell at his feet, and bowed herself to the ground, and took up her son, and went out.

See how God loved this woman for her kindness to Elisha. He gave her a son when she had not even asked for one ; and afterwards, when he was dead, he made him alive and gave him to her again. The righteous Lord loves righteousness. Say that after me. Psalm 11 : 7. The righteous Lord loveth righteousness. [Repeated two or three times.] Sing, " I want to be like Jesus." [Hymn 11.]

TEACHER. This story of the Shunamite is true. God has done many things as wonderful for those who love him ; but he does not do these wonders *very often*. Yet every day God is showing to us all that he loves good people and hates wicked ones. God is for the good ones ; he makes them happy.

JOSEPH AND FREDDY.

Joseph and Freddy have been very sick ; but they are getting well. They are not well, though, and they feel like being cross. Joseph says to himself : " I won't be cross. I will be good-humored and kind for mother's sake." So he gets his little book and shows pictures to the baby. Then he winds sewing-silk for his sister. He keeps himself busy and pleasant. He sings his songs. But Freddy is fretting and scolding, and flying into a passion every minute. Which feels happy in his heart, Freddy or Joseph ? [Replies.] Yes, Joseph. *We always feel happy when we are good ; and when we are bad we feel sad and restless. God*

has made us so ; for he is good himself, and he loves all that is good.

In the bright part of the day, an aunt of Joseph and Freddy drives up to the door in her carriage. She is taking her own children a nice ride, and there is room in the carriage for one more. She says to her children : " We will stop here and take one of your cousins riding with us. Which would you rather have, Joseph or Freddy ? " " Joseph, Joseph," they all say ; " we want Joseph to go with us. He is always good-humored. But Freddy is so cross ; we won't have him." So Joseph gets the ride, and Freddy is left at home. Why ? Because *people like those who are kind and pleasant. God makes it so ; for he is good himself.*

Sing, " Holy, holy, holy One." [Hymn 13.]

MR. MARSH AND HIS LITTLE DAUGHTERS.

Mr. and Mrs. Marsh live in a fine white house, with a large garden around it. Jane and Susan are their little daughters. Mr. Marsh is just coming home to dinner. He is carrying two beautiful little rose-bushes, in pretty little china flower-pots. He bought them a few minutes ago from a boy in the street. He is taking them home to give them to Jane and Susan. Mrs. Marsh is near the garden-gate. She is tying up some vines there. She sees Mr. Marsh and the rose-bushes, and she smiles. " I am glad," she says, " that you have brought something pretty. Give it to Susan. She has been working for you all the morning, weeding your strawberry-bed. I told her to do it, and she always obeys me. She loves to work for you." " But where is Jane ? " " Jane would not mind me," answered Mrs. Marsh. " I told both the girls to pull up the weeds ; but Jane would not help at all. So I sent her away to her own room." " Then," said the father, " let her stay in her room till after dinner. I do not want a naughty girl at

table with me. And I will not give her this flower-pot, either. Susan shall have them both." Then he called, "Susan, Susan," and little busy Susan looked up from the strawberry-bed, and wiped her hot face, and smoothed her hair with her hands, and ran to kiss her papa. "Come along, my little pet," said Mr. Marsh; "I will help you plant these two sweet rose-bushes in your own garden." *Fathers and mothers love their good children best, and do most to please them. God has made it so; for he loves all that is good.*

Sing, "Oh! do not be discouraged." [Hymn 7.]

THE THREE BROTHERS.

In a certain school three boys were sitting together on a bench. They had a lesson to learn. William was studying it with all his might. He meant to know it well. Harry had leaned his head on his book, and was going to sleep. John was pinching Willie, and pulling Harry's hair, to make them play. This is the way they did every time they went to school.

At last the term ended. It was examination-day. When the gentlemen came in to examine the school, which answered the questions best? Lazy Harry? Careless John? or steady Willie? [Replies.]

The teacher had promised to give a handsome present on that examination-day, to the best scholar. He had brought it with him. It was lying before him on his table; but it was all tied up in brown paper. All the scholars were sitting in their places, looking at that parcel and wondering what was in it. What do you think the teacher was going to give? What would *you* like to have? [Replies. The Teacher observes what they seem to value most, and says that was the premium.] The teacher untied the strings and took off the brown paper, and held up the — before them all. It was so handsome that the children could scarcely help crying out, "Oh!

oh!" when he took it out of the paper and held it up. "This is a reward for the best scholar," said he. "Need I tell you his name?" And all sat still and breathless to hear the name. Do you think it was lazy Harry? Was he the best scholar? [Replies.] Do you think careless John was the best scholar? [Replies.] Who was, then?

"William Hyde," said the teacher. William stood up, and the ladies and gentlemen present all leaned forward to look at the boy who was the best scholar. Then steady Willie marched up to the platform before them all; and the teacher gave him the beautiful reward. *For those scholars who study hardest and keep rules best, get the honors and prizes at school. God makes it come so; because God loves all that is good.*

Say this after me:

Isaiah 3 : 10. Say ye to the righteous—that it shall be well with him. [Repeated.]

How is it well with the righteous even here? Answer as I do, counting on your fingers:

1. We feel happy when we are good.
2. People like those who are true and kind.
3. Fathers and mothers love their good children best, and do most to please them.
4. The good scholars get the honors and prizes.
5. Those who do well are respected, and helped, and employed. [Repeated.]

The rest of the story of Harry, John, and Willie would show you this. Perhaps I will tell it to you some other time. But now tell me, how does God reward good people after they die? [Replies.]

Repeat. In heaven they live happy forever.

Sing, "There is a happy land." [If known, not otherwise.]

Repeat.

Then if you want to go there, what must *you* be? Good and holy. Why? Because GOD IS GOOD HIMSELF, AND HE LOVES ALL THAT IS GOOD.

Thirty-Second Session.

SEE SIXTEENTH LESSON IN TEXTS AND HYMNS FOR THE YOUNGEST.

Thirty-third Session.

SUBJECT.

HOLINESS OF GOD. RETRIBUTION. THE SAV-
IOUR'S REWARD. SATAN'S DOOM.

[School opens with Hymn 68, and with worship.]

TEACHER. Sing, "Holy, holy, holy One." [Hymn 18.]

TEACHER. Who can repeat Psalm 11 : 7 ? [Hands.] Let me hear you. [Repeating.] Who is "the Lord" ? [Replies.] God our heavenly Father. "Righteous," all right; who is all right ? [Replies.] The Lord is. "The righteous Lord loveth righteousness." What does God love ? [Replies.] God loves all that is right; he loves those who do right; and he rewards them too; he makes them happy. Say that after me. [Repeated once.]

FIRST PART. *Jesus, the Holy One. How God rewards him.*

TEACHER. Was there ever a perfectly good man, one who was all right, one who never did wrong ? [Replies.] Yes, there was one, only one; it was Jesus, the Son of God. He was all good. Sing, "Jesus, who lives above the sky." [As far as "Upon a cross of wood." Hymn 2. Pictures.]

TEACHER. Was our heavenly Father pleased with Jesus ? [Replies.] Yes, God spoke from heaven and said : "This is my beloved Son in whom I am well pleased." Since Jesus is so good, and God loves goodness, what will God do for his dear Son Jesus ? [Pause.] What has God done for Jesus already ? [Replies.] Say it after me. [They repeat each clause.]

God has raised Jesus—from the dead.

God has made Jesus higher—than the heavens.

God has set Jesus at his own right hand—far above all the angels and saints in glory.

God has made Jesus king—and lord over all.

Sing, “Rejoice, the Lord is king.” [Hymn 6.]

TEACHER. Now, tell me how Our Father rewards his dear Son Jesus? [Replies.] Yes, and that is not all. God loves Jesus so much that he shows kindness to all his people for his sake; that makes Jesus happy. Tell me, at Christmas, when people give you many pretty gifts, are not your father and mother happy? [Hands.] Yes; they rejoice in your joy. So Jesus rejoices over his people in heaven. God brings them to him there. He makes room for them all. Our Lord Jesus gives them their golden crowns. How happy he must be as they gather round and thank, and love, and praise him. He delights to see their joy.

Say this after me: “Little travellers Zionward.” (That means all who are going in the way to heaven.)

Little travellers Zionward,
Each one entering into rest,
In the kingdom of your Lord,
In the mansions of the blest.
There, to welcome, Jesus waits,
Gives the crowns his followers win.
Lift your heads, ye golden gates,
Let the little travellers in.

Who are they, whose little feet,
Pacing life's dark journey through,
Now have reached that heavenly seat
They had ever kept in view?
“I, from Greenland's frozen land;”
“I, from India's sultry plain;”
“I, from Afric's barren sand;”
“I, from islands of the main.”

“All our earthly journey past,
Every tear and pain gone by,

Here, together, met at last,
At the portal of the sky!"
Each the welcome "come" awaits,
Conquerors over death and sin.
Lift your heads, ye golden gates,
Let the little travellers in.

—Edmeston.

Thus Christ's people keep coming home to him from all the towns and countries. This is his great reward. I hope you are one of his children. Are you? Sing, "Happy land," Hymn 61, [or, "Around the throne," Hymn 60, or Hymn 16, whichever they know best.]

SECOND PART. *Satan, the wicked one. How God punishes him.*

TEACHER. Children, who is the most wicked person you ever heard of? [Replies.] Satan is *the* wicked one; the Bible tells us so; it says he is a liar and a murderer. Some people call Satan "the bad man;" but he is not a man; he is an unseen spirit, as angels are; but he is a wicked spirit. (See 1 John 5 : 18, 19 ; 3 : 12 ; John 8 : 44 ; Ephes. 2 : 2.) Satan used to be one of the glorious angels in heaven; but he grew proud and set himself against God ; and he persuaded many others to turn against God with him. (See 2 Peter 2 : 4 ; Jude 1 : 6.) Then there was war in heaven; for God let those who loved him fight for him, and they cast Satan and all his followers out of heaven: he fell like a falling star. (See Rev. 12 : 7, etc; Luke 10 : 18; compare Isaiah 14 : 12.) Where did he fall to? God had made ready a place for him, a deep place in the outer darkness, a lake of fire, an everlasting punishment, where they are tormented in the flame. (See Matt. 25 : 41 ; Luke 8 : 31 ; Rev. 20 : 3 ; Jude 6 ; Rev. 20 : 14, 15 ; Luke 16 : 24.) Why? Why did God throw Satan and his followers into *such* a place? Because they were so bad. "The righteous Lord loveth righteousness," "but the wicked his soul hateth;" "upon the wicked he shall rain

snares, fire and brimstone and an horrible tempest; this shall be the portion of their cup." (See Ps. 11 : 5-7.) Children, never do wrong; if you set yourself against God, and will not mind him, he will say to you at last: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." [Pause.]

Have you done wrong? Are you naughty? Oh! turn from those bad ways, and make haste. Make haste to ask Jesus, our dear Saviour, to forgive and save you. If you are his child, he will not let you fall; his good angels will come and carry you to him where he is. (See Luke 16 : 22.)

Thirty-fourth Session.

SEE SEVENTEENTH LESSON IN TEXTS AND HYMNS FOR THE YOUNGEST.

[Explanations and comments.]

["Little travellers Zionward," Oriola, p. 186, might be taught here if there was time; so might "Around the throne of God in heaven," Hymn 60.]

Thirty-fifth Session.

SUBJECT.

HOLINESS. GOD HATES SIN AND PUNISHES FOR IT. ADAM AND EVE. THE FLOOD. SODOM. THE SUNDAY-SCHOOL GIRL, A RECENT FACT.

[School opens with a Hymn before Worship, and with worship. Sing Hymn 13, after the prayer.]

TEACHER. Repeat Psalm 11 : 7, 5. [Repeated.] "But the wicked * his soul hateth," that means, God hates wicked people in his very heart. Say this after me: "But his soul hates the wicked." [Repeated.]

GOD PUNISHES SINNERS. ADAM AND EVE.

Genesis, chapters 2, 3.

The very first man that ever lived in this world did something wrong. Perhaps you know what it was. If you do, tell me all about it. [Replies.] The name of the first man was Adam. He lived with Eve, his wife, in the garden of Eden, a beautiful place, full of flowers and fruit-trees, and watered by sparkling rivers. God had made it for him. And the Lord God commanded the man, saying: "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Eve was not to eat of it either; but Satan came, like a cunning serpent, and said to her: "Yea, hath God said, ye shall not eat of every tree of the garden?" The woman said to the serpent: "We may eat of the fruit of the trees of the garden, but of the fruit of the tree which is in the midst of the garden, God hath said, ye shall not eat of it, neither shall ye touch it, lest ye die." And the serpent said to the woman: "Ye shall not surely die." And while he went on talking she stood looking at the forbidden fruit, and wanting it, till, at last, she put out her hand and took it, and did eat; and she gave it to her husband, and he did eat. Did God care about it? Oh! yes, They heard his voice in the garden, calling "Adam, Adam;" and they ran and hid themselves among the trees. That was of no use. We can not hide from God. He sent them away from their sweet home in that lovely garden. He turned them out into the fields, and there they had to work hard to get their bread. At last they fell sick and died; and all because they had done wrong. *God hates what is wrong, and he does punish.*

THE FLOOD.

Genesis, chapters 6, 7, 8.

Hundreds of years after that, when the world was full of people, God looked down and saw that they were very, very wicked. They quarrelled, and fought, and murdered, and cheated, and did every thing that is bad. The strong were unfair and cruel to the weak. God was grieved and displeased. (See Gen. 6 : 5-7, 11.) The wicked world was disgusting in his sight, like some dead, rotting thing. (See Gen. 6 : 11-13.) And he said, "I will destroy them from the face of the earth ;" that is, "I will not have them here ; I will not let them live ; I will sweep them away."

Now, there was among them one man, Noah, who did right, and prayed to God, and tried to please him. God looked on him with favor. He would not sweep him away with the wicked. God spoke to Noah, saying : "Behold I, even I, do bring a flood of waters upon the earth to destroy all * wherein is the breath of life. Make for thee an ark, long, wide and high ; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives, with thee ; and beasts, and birds, and food for thee and them." Thus did Noah ; according to all that God commanded him so did he. What did Noah do ? [Replies.] I suppose the ark looked something like a large house in a great boat ; it was made so as to float safely upon water.

God did not at once send the great waters to drown the wicked people. God is so loving. He does not like to punish, yet, *when it must be done, he does it* ; for he hates every thing that is bad. But God waited. He waited to see whether they would be sorry and leave off their bad ways. (See 1 Peter 3 : 20.) He waited a hundred and twenty years ; and all the while Noah was having the ark made ready ; but no one believed that God would punish them ; no one asked to be taken into the ark. At last,

Noah went in himself, with his wife and his children, and many animals ; and God shut him in. As soon as Noah was safe, God sent the rain. It came pouring down from the sky ; it would not stop raining. Day after day, night after night, for forty days and forty nights it rained ; and God brought up the waters of the sea upon the land. Up, up the waters came, over the fields, over the roads, in through the doors, in through the windows, above the roofs, higher than the hills, higher than the mountain-tops ! All was under water ! Every body was drowned ! Every body except Noah and his family ; they were safe in their ark, floating upon the waters.

At last the storm cleared away a little ; the waters, too, were lower. Noah looked out from the ark. Where were all the people ? Drowned and gone ; or perhaps, round about him, among the broken trees and floating ruins, he saw their bodies—more than could be counted—and not one of them alive. Why ? Why were they all drowned ? Because they were wicked. God hates wickedness. He punishes for it.

Sing, "God rides the roaring winds." [Hymn 5.]

SODOM.

Genesis, 19th chapter.

There was once a man named Lot. He was a good man, but he did one very foolish thing. He chose to go and live among bad people in a town called Sodom. It was a beautiful place in the midst of green fields. (See Gen. 13 : 10-13.) The people were rich and did not have to work hard. They amused themselves, and felt proud, and did just as they pleased, without caring whether it was right or wrong. (See Ezekiel 16 : 49-50.) Lot married one of these wicked women of Sodom. His children learned to be bad like their neighbors, and his grown daughters married wicked men

of Sodom. The people of Sodom had forgotten God, but God had not forgotten them. He saw their wickedness. It was grievous to him ; he meant to punish them terribly. (See Gen. 18 : 20, etc.)

But God is kind. He said he would try them once more and see what they would do. So he sent two men to take a message from him ; but he told them to go into Sodom like any other strangers, travelling along, and see how the people would treat them. Toward evening these two strangers came to the gate of Sodom. Lot was sitting near the gate. He was a good man ; his heart was full of kindness. He saw that they were foreigners ; he knew there were no hotels in that town ; he would not let the tired strangers stay in the street all night ; so he invited them to go home with him and sleep at his house. There he had unleavened bread baked for them, and gave them a good supper.

About bed-time they were all startled by a great noise in the street. The wicked men of Sodom had gathered in a crowd around Lot's house. They hated Lot because he was so good. They hated him because he always looked so sorry when they did wrong. (See 2 Peter 2 : 6-10.) They loved to tease and vex him. They cared nothing for two poor foreigners, strangers, who had no friends to take their part. They wanted to spite Lot by dragging his visitors out of his house and abusing them. They thought that would be fine fun. So they beat upon the house and called aloud : "Bring those men out here to us."

Lot knew how bad they were. He knew that the men would not be safe among them ; so he barred the door and took good care of the two strangers. The men of Sodom tried to break into the house and kill Lot ; but his visitors took care of him, as well as of themselves. They were no common men ; they were God's angels. They struck those bad men blind, both small and great, so that they tired

themselves, feeling about in vain to find the door. At last they went away. And the angels said to Lot: "Hast thou here any besides? Sons-in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place; for we will destroy this place, because the cry of them is grown great before the face of the Lord; and the Lord hath sent us to destroy it." And Lot went out, and spoke to his sons-in-law, who had married his daughters; but they would not come. And when the morning arose, then the angels hastened Lot, saying: "Arise, take thy wife, and thy two daughters who are here, lest thou be consumed (burnt up) in the iniquity of the city." And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful to him; and they brought him forth, and set him outside of the city; and he said: "Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed."

The sun had risen upon the earth; but a strange thick cloud was hanging over Sodom. It gathered; it hid the sunshine. The moment Lot reached a place of safety, the Lord rained fire and blazing sulphur down on Sodom! The houses took fire; the ground itself took fire! It burned, and heaved, and fell in! And all the people, oh! where were they? Sinking down, down, down amidst the fire! This was God's punishment upon them for their wickedness. God sees every thing. *God hates all that is bad. God punishes terribly.*

Sing again, "God rides the roaring winds." Hymn 5.
[Singing.]

THE SUNDAY-SCHOOL GIRL.

A RECENT FACT.

Only a little while ago, in one of our own towns, there was a very pretty girl, about fourteen years old, living with her good mother. Every Sunday she was sent to Sabbath-school. One day an acquaintance stopped at her mother's house, and said to the old lady : " Let your daughter walk always with me to Sunday-school. I will take care of her." So it was agreed upon. He called for her regularly, and they used to walk to Sunday-school together. One Sunday he said to her : " Don't let us go to Sunday-school to-day. Come with me another way, and take a pleasant walk ; your mother will think you were at Sunday-school." She knew that was wrong, but she went with him. After that she went away with him every Sunday. She grew more and more wicked, till she was so bad that she felt ashamed to see her mother. Then she ran away from home.

God had watched all this. He began to punish her. She got sick, and there was no kind mother there to nurse her. She lay on a little bed in a large dirty room, all full of people ; but they were bad people, who cared nothing about her. They kept on laughing, and singing, and dancing, and disturbing her poor aching head. She was very ill ; she could not go away ; and none of them would help her. Perhaps she would have died there ; but God, who is so kind, sent her some help, and tried her again, to see whether she would be a better girl.

He did it in this way. He sent some kind ladies to the next room to take care of a poor dying man. The noise in the room where the girl lay disturbed the dying man. So the ladies opened the door and begged those bad people to keep quiet. They only laughed at them. But, near the door, the ladies saw this poor sick girl, lying on her little

bed, so young, so thin, so pale, her large eyes so bright with fever ; and they felt sorry for her. They went to her, and said : " My poor child, what brought *you* here ? " She looked up and answered : " SIN." Yes, it was sin that had brought upon her all this sorrow and sickness. The ladies told her they would take her away, and be kind to her, if she would leave off her bad ways. So she went with them.

They nursed her and made her well ; and were trying to find her mother, that they might send her home, and make them happy together. But, all of a sudden, she was gone. She had run away again. She did not like to be good. She loved to be bad. They never could find her again.

But God knew where she was. Most probably she soon fell sick again, and no help came to her. Far from all good people, far from her Sunday-school, far from her mother, she suffered and died in misery. Many have died so. The Bible says : " God is angry with the wicked every day." *He punished them in old times, and he punishes them now. If they do not turn, he will punish them forever.*

God does not like to punish. He wants us all to be good. He has sent us this word by his prophets : " Oh ! do not this abominable thing that I hate ! " What word does God send to us ? " Oh ! do not this abominable thing—that I hate ! " [They repeat it.] What is the abominable thing that God hates ? [Replies.] Sin ; doing wrong is what God hates ; and he says to you : " Oh ! do not do it." That text is in the Bible ; here in Jeremiah, forty-fourth chapter, fourth verse. [Place and words are taught by repetition.]

God speaks, too, in the Bible, to those who have been naughty. He says : " Turn ye, turn ye ; why will ye die ? " What does God our Father say to sinners ? [Replies.] It is here in Ezekiel, thirty-third chapter, eleventh verse : Turn ye — turn ye from your evil ways ; for why will ye

die? [Repeated.] That has been put into verse. We will say and sing it. Say after me :

Sinners, turn ;—why will ye die ?
God,—your Father,—asks you—Why ?

[The couplet is sung by lining till it is known. Tedious monotony can be avoided by singing it all through the tune. Tune, Benevento.]

Thirty-sixth Session.

SEE EIGHTEENTH LESSON, AND THIRTY-FIFTH SESSION.

Thirty-seventh Session.

SUBJECT.

HOLINESS. CHRIST JESUS SUFFERED FOR OUR SINS.

[School opens with Hymn 13.]

[The Teacher reads aloud Isaiah 52 : 13, and 53 : 3-9. Prayer.]

TEACHER. Repeat Psalm 11 : 7, 5. The righteous Lord loveth righteousness; but the wicked his soul hateth. [Repeated.] Say this : God is pleased with good people. He rewards them.—God is angry with bad people.—He punishes them. [Repeated by sentences.]

[The Teacher, having pictures already arranged, sings as she shows them :]
“ Jesus who lives above the sky, came down to be a man and die. [The Babe of Bethlehem.] And in the Bible we may see, how very good he used to be. [Jesus among the doctors, and the return to Nazareth.] He went about and was so kind, to cure poor people who were blind ; and many who were sick and lame, he pitied them and did the same. [Christ healing

the sick.] And more than this; he taught them too the things that God would have us do. [Christ's Sermon on the Mount.] And was so gentle and so mild, he would have listened to a child. [Christ blessing the children.] Jesus who lives above the sky, came down to be a man and die; and in the Bible we may see how very good he used to be." Was our heavenly Father pleased with Jesus? [Replies.] Yes, God spoke from heaven and said: "This is my beloved Son, in whom I am well pleased." Did the Father reward Jesus for his goodness? [Replies.] Yes, indeed. What is our Father doing for Jesus? [Thirty-third Session.]

[Sing Hymn 6, or sing, "I think when I read that sweet story of old," Hymn 57—if they know it. They sing standing.]

TEACHER, returning to the pictures. When Jesus was here among men, *though he was so very good, he had trouble and sorrow.* [The Babe of Bethlehem.] When he was a baby, where did they lay him? [Replies.] Say after me:

How much better I am tended
 Than the Son of God could be,
 When from heaven he descended,
 And became a child like me!
 Soft and easy is my pillow;
 Hard and coarse my Saviour lay,
 When his cradle was a manger,
 And his softest bed was hay.

When Jesus grew up and was a man, where did he live? Had he a fine house and plenty of every thing? [Replies.] Oh! no; Jesus was a poor man. He had no home. He had not a place of his own to lie down in at night. Say this after me: Foxes have holes,—and the birds of the air have nests,—but Jesus had not—where to lay his head.

[Jesus healing, Jesus teaching, Jesus blessing children.]

See, Jesus was so good and kind. Did every body love him? [Replies.] No; some loved him; but many hated him because he told them of their bad ways. They *hated* him, and wished that he was dead! [Gethsemane.] One

night Jesus was in a shady garden praying. Some friends were near him ; but Judas—one of his companions—had gone away to the men who hated him. This false Judas asked them what they would pay him to show them where Jesus was ; and they promised to give him money, for they wanted to take Jesus away in the dark still night, and kill him before morning. So Judas led them along toward the garden. Jesus knew all ; he knew what they would do ; he was very sorrowful, even unto death ; and as he knelt in prayer, bowing down, falling upon the ground, he cried : “ O my Father ! if it be possible, let this cup pass from me ; nevertheless, not as I will, but as thou wilt. Abba, Father ; all things are possible unto thee ; take away this cup from me ; nevertheless, not my will, but thine be done.” And there appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed more earnestly : and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer and was come to his friends, he found them sleeping for sorrow. And he said to Peter : “ What ! could ye not watch with me one hour ?” See Matt. 26 : 36–46 ; Mark 14 : 32–42 ; Luke 22 : 39–46.

Judas and his men were already near. Their loud footsteps and their angry voices sounded through the garden. They had heavy sticks in their hands, and sharp, flashing swords, and lanterns and flaming torches. Jesus went forward to meet them. Judas came straight to him and said, “ Master, Master,” and kissed him. Then they came and laid hands on Jesus, and took him as if he had been a thief ! They tied his hands with cords ! They hurried him away to the judge, and all his friends ran off and left him. [Picture of Jesus bound.] Sing, “ Jesus who lives,” [as far as “ to a child ”—Hymn 2.]

The judges were sitting in the court-room. Jesus was brought in and stood before them. These judges were

Jewish priests. They were the very men who hated him and wished that he was dead. They meant to have him killed, but they dared not murder him themselves. They liked to be thought good. So they tried to show that the holy Jesus was wicked and deserved to die! They hired men to stand up there in court and tell false stories against him. But Jesus answered nothing, for all could see that they were telling lies; Jesus never did wrong. At last the high-priest turned to him and asked: "Art thou the Christ, the son of the blessed God?" Jesus said: "I am, and ye shall see me coming in the clouds of heaven." Then they cried out against him, and said he ought to die; and the priests passed into another room to talk together, and see how they could have him killed. While they were gone, the rude crowd in the court-room gathered around the meek and patient Jesus. They mocked him; they spit upon him; the very servants struck him with sticks and slapped him with their hands! Sing, "I want to be like Jesus," [Hymn 11.]

The Jewish priests agreed to take Jesus to Pilate, the Governor. They wanted Pilate to order out Roman soldiers and kill Jesus for them. By this time the dark night had passed away. When they reached Pilate's house it was early morning. The cruel priests and the angry crowd stood in the street outside; but they sent Jesus in to the Governor. [Jesus before Pilate—picture.] Pilate came out and asked what he had done. Again they told false stories against Jesus; but Pilate could not believe them. The more he talked with him, the more sure he felt that he had not done wrong. He went out, therefore, and said: "I find no fault in this man. I will chastise him and let him go." But they cried out: "Crucify him, crucify him." Now to crucify is to nail a man upon a cross of wood like this: [Picture of cross.] Pilate said: "Why? What evil has

he done? I find no fault in him." But they cried out the more: "Crucify him, crucify him."

Pilate sent Jesus to the soldier's hall, and ordered them to beat him with whips. And oh! such whips! The blood ran down from his back and shoulders when they struck him! They did more—they mocked and insulted him. [Jesus crowned with thorns.] They dressed him in an old purple robe, and put a crown of thorns around his head, and a reed in his right hand. Then they knelt before him, pretended to honor him, and called him "King of the Jews." All this they did to make sport of him, and vex him; but he bore it all in silence. Then they came nearer and spit upon him, and snatched the reed from his hand, and struck him on the head, yes, they drove those sharp thorns into his aching head.

Then said Pilate to the angry crowd in the street: "I will bring him out to you, that you may know that I find no fault in him." Jesus came out in front of Pilate's house, wearing the crown of thorns and the purple robe, pale, trembling, bleeding from that cruel beating. [Picture.] Pilate pointed to him and said: "Behold the man." Perhaps he hoped that they would pity him and let him go. But no; they cried out more and more: "Crucify him, crucify him!" Pilate himself was frightened, they were so many and so very furious, and he said: "Take him, then, and crucify him."

Pilate's soldiers were sent to crucify the innocent Jesus. They brought a heavy cross of wood like this, [picture,] and made him drag it through the city streets and up the hill Calvary. He dragged it till his strength was almost gone; they would not help him with it even then; they laid hold of a stranger who was passing by, and forced him to bear the cross after Jesus.

It was broad daylight when they reached the hill, and crowds had gathered round to see him die. Two other men

were to die with him there ; both of these men were thieves ; Jesus was righteous ; yet he was to be killed as they were. Why ?

The soldiers took his clothes away from him and kept them for themselves. The cross was lying on the ground. A hole had been dug near it. They laid our blessed Jesus on the cross and stretched his arms along it, and spread out his hands, and oh ! they nailed him fast ; they drove those horrid nails through his hands, through his feet ! Then said Jesus : " Father, forgive them, for they know not what they do." They raised the cross, they set it in that deep hole, and planted it upright like a tree ; and, all the while, there hung the Holy One, " hanging by those dreadful nails to the accursed tree."

They left him hanging there in the glaring sunshine. They left him hanging there in pain and misery, not able to turn or move, till fever came on, and thirst, and faintness, and wretchedness ! (See Psalm 22.) Did I say they left him ? No, they did not leave him ; they stood and stared at him, and mocked him ; they shook their heads at him, and talked against him ; they came around him like dogs, or like strong, angry bulls, till God himself darkened the day and hid him from their sight. He hung there in the darkness ; and oh ! his heart was dark and sorrowful ; he cried out : " My God, my God, why hast thou forsaken me." At last he said, " I thirst," and, when some one had touched his dying lips with a wet sponge, he said again : " It is finished ; Father, into thy hands I commend my spirit." And he cried with a loud voice, and bowed his head and died. He died upon the cross, between two thieves ! The thieves were still alive ; the soldiers came to see if Jesus was really dead so soon ; to make it sure one of the soldiers raised his iron-pointed spear and pushed it in through Jesus' side into his very heart ; and there came out blood and water. He was dead. Why did he

die? Why did the Father let him die so? What for, when he was so good? [Pause.] What for? God tells us what Jesus died for, here in the Bible. [1 Cor. 15: 8. Christ died for our sins.] Say that. [Repeated once.] But why did he have so much pain and sorrow? God tells us why, here. [1 Peter 3: 18.] Say it. "Christ has suffered for our sins—the just for the unjust." Jesus Christ is the just and good one. We are the unjust bad ones. He suffered all that pain and grief for us, for our sins. But he was whipped! Who should be whipped? [Replies.] The naughty ones are whipped, and not the good ones—but *Jesus* was whipped that *we* might not be punished. God says so here. [Isaiah 53: 5, 6.] I read it to you this morning. God says that the punishment for our wickedness was upon Jesus; that his stripes and bruises make us well and happy. Say this after me: "All we—like sheep—have gone astray—we have turned—every one—to his own way;—and the Lord has laid on him—the iniquity of us all." Iniquity means sin, badness. God has laid on Jesus the sins of us all; that was why he was so badly treated; his pains and sorrows are what we deserve.

Repeat: "This is why—he came to be a man and die:—He knew how wicked—men have been;—He knew—that God must punish sin,—so, out of pity,—Jesus said—he'd bear the punishment instead. Now God will pardon—those who pray—and hate their sins—and turn away,"—(those who turn away from their sins to do right, God forgives them;) "but if we sin—and do not care,—God will not listen to our prayer." God will not listen to our prayer, if we sin and do not care; but if we do care, and are sorry, and won't do it any more, and ask God to forgive us for Jesus' sake, then he will listen to our prayer.

Thirty-eighth Session.

SEE NINETEENTH LESSON IN TEXTS AND HYMNS FOR THE YOUNGEST.

Thirty-ninth Session.

SUBJECT.

LOVING-KINDNESS. LORD'S PRAYER, FOURTH PETITION. ELIJAH AND THE RAVENS. THE SICK MINISTER. MANNA, THE BREAD FROM HEAVEN. OUR DAILY BREAD.

[School opens with an appropriate hymn and with prayer.]

TEACHER. What is the first thing in the Lord's prayer? "Our Father." Sing, "I have a Father in the promised land." [Hymn 1.]

What is the next part? "Who art in heaven." The next? "Hallowed be thy name." Sing, "Holy, holy, holy One." [Hymn 13.]

What comes next in the Lord's prayer? "Thy kingdom come." What then? "Thy will be done in earth as it is in heaven." After that? "*Give us this day our daily bread.*" I will tell you about a man to whom God sent bread every day.

ELIJAH AND THE RAVENS.

Elijah was a good man, a prophet, one of God's messengers. God sent him with a message to the wicked king Ahab. Ahab and the queen were angry and wanted to kill Elijah. God told Elijah to go far away and hide himself. So he went into a wild, lonely place among the trees, and sat down by a little brook of clear running water. He was safe there; and when he was thirsty he could drink water

from the brook. Evening came on. He was hungry. There was nothing there to eat. But God had not forgotten him. Elijah saw some black birds flying that way. They were ravens. He watched them. They were carrying something in their beaks. They came near the place where he was hid, and looked about, but did not see Elijah; so they put the pieces out of their beaks and hid them among the grass and leaves, and hopped about awhile and then flew away to their perch. Elijah went to the spot where the birds had hid what they carried in their beaks, and drew aside the grass to see what they had put there; and what do you think it was? [Replies.] It was bread and flesh! So Elijah took it and thanked God, who had sent him such a supper; and he ate it and lay down and slept. Next morning God sent the birds again with bread and meat. God sent them every morning and every evening. Don't you think God was very kind to Elijah? [Hands.] Sing, "When I look up to yonder sky." [Lesson 1.] Who is that? [Replies.] Who saw and cared for Elijah? [Replies.] God did something very like this in our own country not long ago.

THE SICK MINISTER.

A RECENT FACT.

A good man, a preacher of God's word, was staying in a lonely house among the trees of the old forest. He got sick, and those with him thought he would die. However, his disease passed off and he began to get better, but he was very weak. He felt hungry, and wanted to eat and gain strength; but there was no food there that was fit for him to eat. When he went to the table with the family, the sight and smell of the victuals made him feel sick, and he could not possibly swallow a mouthful of them. The people in the house did not know what to do for him; it seemed as if he must pine away and starve to death. He

went and told his heavenly Father about it ; and our Father sent him something he could eat. What was it ? And how did God send it to him ? In this way. One morning, as he was leaning feebly against the doorway, to feel the fresh air from the green forest blow softly over his forehead, a little playful cat came and rubbed herself against his legs, and laid something down at his feet, and ran away. He looked to see what pussy had dropped there. It was a plump little bird which she had just caught and killed. He took it up and cooked it for himself. It tasted good, and he felt better when he had eaten it. You may be sure that he did not forget to thank God for it.

But what was his surprise when playful pussy came again next morning with another bird. That was not all. She brought them to him again, and again, and again ; and when he patted her head and stroked her fur, she would purr and seem so happy, and go walking around his feet and rubbing herself against them ! The little cat fed the man of God till his strength and health came back. But when he was quite well and could eat any thing on the table, she left off bringing birds ; and this is the strangest part of the story ; but it is all true. The minister says that he never could think why she left off coming ; indeed, he could not see why she ever came at all ; only he was sure that the same God who sent ravens to feed Elijah had sent the little cat to bring him food.

Sing, "God is in heaven." [Hymn 54. The first and the last verse only.]

MANNA, THE BREAD FROM HEAVEN.

God can feed many people at once. There was once a great company of travellers, hundreds and thousands of them, men, women, and children. They had been slaves in Egypt, but God had forced their masters to let them go. God had brought them out of Egypt, and was leading them

to a beautiful land where they might live and be happy. They were all travelling to that promised land. But it was a long way off, and they had nothing to eat. They had eaten up all the bread they brought with them. They began to cry. They thought they must starve in that wild place, for there were only stones and bushes there—nothing fit to eat. Do you suppose that God, who had brought them there, was going to let them starve? [Replies.] No, they might have known that.

Those who trusted God prayed earnestly to him. Early in the morning, when the dew went up, they saw something left upon the ground, all round about them. It was not snow; it was not hoar frost, though it looked like that. They went out and felt it. It was small, round, yellowish grains, myriads of them, like little seeds. They were spread thickly over the ground, everywhere, like a light snow; but this was not cold and white like snow; perhaps it was more like corn-meal. They gathered it up in cups and pots and tasted it. It tasted good, like fresh butter and honey. They made it into cakes, and found it better than bread. They called it manna.

There was plenty of it for them all; and every one made haste to get some, for when the sun grew hot all that was left upon the ground melted away. But next morning the manna fell again; and next morning the manna fell again; and every day God gave them manna. It was their daily bread. It was sent to them by Our Father who is in heaven. He is so good and kind.

Don't you wish you could run out every morning as soon as you are up and dressed, and find something good to eat lying on the ground? Would not you thank God, and think him very kind? [Hands.] Well, tell me, when you got up this morning, and came down stairs, did you have any breakfast? [Hands.] Yes, there it was on the table, ready for you; and you ate it. But who put it there?

Who gave you a father and a mother? Who made them love and feed you? [Replies.] Yes, it is God who gave you breakfast, and he will give you dinner and supper too, I suppose, before you go to bed. And to-morrow God will give you breakfast and dinner and supper; and next day, and next day too, I suppose. God gives *you* bread every day, and more than bread. *He is kind to you*, as he was to the Israelites. Say this after me:

Our kind heavenly Father,
By whom we all are fed,
Thanks to thee for home and friends,
And thanks for daily bread.

[Taught by repeating.]

I should like you to say that every time you go to breakfast or dinner or supper, before you begin to eat. If your father does not thank God aloud for you all, ask him to let you say your verse. What is it? [They repeat it. Then they rise and sing the Doxology, "Praise God from whom all blessings flow." Hymn 20.]

Fortieth Session.

SEE TWENTIETH LESSON IN TEXTS AND HYMNS FOR THE YOUNGEST.

Forty-first Session.

SUBJECT.

LOVING-KINDNESS. 1. GOD FEEDS ALL THAT LIVES. 2. GOD GIVES US ALL THAT WE EAT OR DRINK. PICTURE LESSON ABOUT FOOD. WATER. THE BREAD OF LIFE.

[Singing. Matthew 6 : 26, 31, 32, 33 is read aloud. Prayer.]

1. TEACHER. "Give us this day our daily bread." You

say that; God does it. How many people say, "Give us this day our daily bread," and God does it for them all. How many, many people he feeds!

He feeds the beasts, too, and the birds.

Have you a canary in a cage? Who has? [Hands.] How do you keep it alive? What do you give it? [Replies.] How often? [Replies.] Yes, and when the canary has eaten all he wants, he shakes his yellow feathers, and stretches out his wings, and hops up on to his perch, and sings you a merry song, just as if he wanted to say: "Thank you, thank you." Doesn't he? [Hands.]

But the wild birds: who feeds them? Why don't they starve? [Replies.] God hangs berries for them upon the bushes, and seeds upon the weeds; and even worms (those troublesome brown and green caterpillars that spoil our plants) are food for the little wild birds! When the mother bird sees one of these crawling, she is so glad. She turns her head to one side and looks at it, then she pounces down upon it, she picks it up in her beak, and away she flies to her soft nest. The little ones in the nest open their great mouths and call to her, [imitating the sound,] she drops the worm into their throats, and off she flies for another; so they get their daily bread. God feeds all the birds, and all the beasts, and all the bees, and the butterflies, and every thing.

For God is very kind and good,
And gives e'en little flies their food.

Say that after me. [Repeated till known.] Say this, too:
Ps. 145: 16. Thou openest thine hand—and satisfiest
the desire—of every living thing. [Repeated till known.]
Stand up and sing:

Let us, with a joyful mind,
Praise the Lord, for he is kind.

[Sung several times over.]

Say this after me :

All we eat, and drink, and wear,
Proves our heavenly Father's care.

[Repeated till known.]

2. God is as good to you and me as he is to the birds. What do you eat at breakfast ? What did you have this morning ? [Replies. The Teacher then shows, in regard to each article named, that *it comes from some plant, or from some animal* ; and that the plant or the animal was made by God and provided for our use.] What do you eat at dinner ? [Similar remarks on the articles named.] At supper ? [Similar remarks.] Can you think of any thing else good to eat ? [Similar remarks.] Here are some pictures about things to eat ; and some verses which we will learn.

[See Texts and Hymns for the Youngest, Lesson Twenty-first. Picture Lesson about Food. Enlarged copies, colored, and shown to the whole School at once, would be very valuable.]

TEACHER. What things to eat do these pictures show ? [Replies.] Say it after me. Grain for bread, beasts for meat, vegetables, sugar. Who made all these things for us ? God. Then God is very kind, I think, to make all things we eat or drink.

What things to drink are told of in these pictures ? [Replies.] Milk, coffee, tea. There is a better drink than any of these. What drink do you want when you are hot and thirsty ? [Replies.] Yes, water, good cold water. That is the best drink. How do you get water ? Where do you find it ? [Replies.] Who makes it come there ? [Replies.] Say after me :

God gives us water in dew,
God gives us water in rain,
God gives us water in springs,
God gives us water in brooks,
God gives us water in rivers,
God gives us water in wells,

God gives us water in reservoirs,
 God gives us water in hydrants,
 God gives us PLENTY OF WATER !

TEACHER. [Singing, to the tune of Lillie Dale.]

As pure as heaven is the water given ;
 'Tis forever fresh and new ;
 Distilled in the sky, it comes from on high,
 In the shower and the gentle dew.
 Oh ! a goodly thing is the cooling spring,
 'Mong the rocks where the moss doth grow ;
 There's health in the tide, and there's music beside,
 In the brooklet's bounding flow.
 O water ! bright water !
 Pure, precious, free !
 Yes, 'tis water bright, in its silver light,
 And a crystal cup for me !

[Speaking.]

Then God is very kind, I think,
 To make all things we *eat* or *drink*.

[Couplet repeated till known.] Let us thank and praise God for
 this. [Tune, Nuremburg.]

Let us, with a joyful mind,
 Praise the Lord, for he is kind ;
 For his mercies shall endure,
 Ever faithful, ever sure.
 All we eat, or drink, or wear,
 Proves our heavenly Father's care.
 For his mercies, etc.

[Sung by lining, and followed by the Doxology.]

Now tell me what you are to ask for every day. "Give us this day our daily bread." There is something better than bread to ask for. Can bread keep you alive always ? [Replies.] No, but THE LORD JESUS can. Jesus says : "I AM THE BREAD OF LIFE." Those who have him for their Lord and Saviour live happily forever and ever. Those who are not his children die the second death. When you ask for daily bread, ask too that Jesus may be yours and you his ; so that you may live forever.

Forty-second Session.

SEE TWENTY-FIRST LESSON in Texts and Hymns for the Youngest.

[The Picture Lesson about Food may be said in School as a dialogue, the boys reciting the descriptions, the girls the explanations, and afterward changing the parts. Or one scholar may hold the picture and describe, and the gallery explain; afterward changing the parts. This affords variety and gives pleasure.]

Forty-third Session.

SUBJECT.

LOVING-KINDNESS. 1. GOD GIVES US OUR CLOTHING. 2. GOD CLOTHES THE EARTH AND ALL ITS LIVING CREATURES. MATT. 6:25 TO END. 3. PICTURE LESSON ABOUT CLOTHING. THE SNOWBIRD'S SONG.

[School opens with singing. Matt. 6 : 25 to end is read. Prayer.]

1. TEACHER :

Let us, with a joyful mind,
Praise the Lord, for he is kind.

[Sung as in Forty-first Session—two couplets and chorus.]

All we eat, and drink, and *wear*,
Proves our heavenly Father's care.

All we wear! Does God give us all our clothes, too? Let us see. What have you got on now? [Replies.] What is your coat made of? [Replies.] What was the cloth made of? [Replies.] How did they get any wool? [Replies.] Who made the sheep and their wool? [Replies.] If God had not made any wool, could you have had that coat? [Replies.]

What is your dress made of? [Replies.] Of fine cotton?

Where did the cotton come from? [Replies.] Who made the cotton-plant grow? [Replies.] If he had not made such plants, could you have had that dress? [Replies. The Teacher proceeds, in this way, to show that each article comes from some plant or some animal created by God, and that we owe all to him.] Rise and sing again: "Let us, with a joyful mind." [Sung with the Doxology, "Praise God from whom," etc.]

2. TEACHER. Who paid for your clothes? [Replies.] Who sewed them? [Replies.] When these are worn out, will you ever get any more? [Hands.] You smile. You are not afraid, I see. You feel sure that clothes will come for you when you need them. Why? Because your father and mother will not let you go without clothes. Are you sure? Do you feel safe? Can you trust them? [Hands.] But when you grow up, and have no father to buy clothes for you, and no mother to make you any, what will you do? How will you get clothes then? [Replies.] Yes, you must work and get them for yourself. But even then you must not feel troubled about it, nor afraid; for your heavenly Father will be with you, and he will give you clothes. All your life long, look to your heavenly Father for food and clothes, as now you look to your father at home for them. Do not be anxious about it, *ever*. Do not keep thinking: "What shall I have to eat?" "What shall I have to wear?" Trust God; he knows what you want. Ask him for it in Jesus' name. He is so very kind and good. He gives us all we wear. [Flowers.] Do you see these flowers? [Hands.] How pretty they are! Who put these beautiful colors on them? [Replies.] Last winter the bush they grew on was all brown and bare. Spring came; the little leaves peeped out; soon the bare bush was clothed with green. Who dresses the naked earth and the bare boughs in green? [Replies.] Yes, and then God brought out the flowers amidst the green, and made the bushes look so pretty! If God so clothes the grass and the bushes, do

not you think he will give *you* clothes that are pretty enough for you? Say this after me :

God clothes the plants and makes them beautiful.

God clothes the beasts and birds, and makes them warm.

How much more will he clothe his children !

[Repeated till known.]

3. Here is a little poem about a snowbird. I will read it to you.

THE SNOWBIRD'S SONG.

The ground was all covered with snow one day,
And two little sisters were busy at play,
When a snowbird was sitting close by, on a tree,
And merrily singing his chick-a-dee-dee,
Chick-a-dee-dee, chick-a-dee-dee,
And merrily singing his chick-a-dee-dee.

He had not been singing that tune very long,
Ere Emily heard him, so loud was his song :
" O sister ! look out of the window," said she,
" Here's a dear little bird singing chick-a-dee-dee."
Chick-a-dee-dee, etc.

" O mother ! do get him some stockings and shoes,
And a nice little frock, and a hat if he choose ;
I wish he'd come into the parlor and see
How warm we would make him, poor chick-a-dee-dee."
Chick-a-dee-dee, etc.

" There is One, my dear child, though I can not tell who,
Has clothed me already, and warm enough, too.
Good morning ! Oh ! who are so happy as we ? "
And away he went, singing his chick-a-dee-dee.
Chick-a-dee-dee, etc.

—F. C. WOODWORTH.

Now let us thank God for taking care of us, and giving us food, and water, and clothes. We will sing, " When I look up," etc., [Hymn in First Lesson,] and, " Praise God from whom all blessings flow." Stand up. [Singing.]

PICTURE LESSON ABOUT CLOTHING.

PICTURE No. 1.—*Sheep and Lambs.*

Say this after me. [See Twenty-second Lesson.]

Des. Here are little lambs and sheep ;
How they run and skip and leap !

Exp. God made sheep with nice thick WOOL,
To clothe them when the weather's cool ;
Men cut it off, when long enough,
To make us all our woollen stuff.

What is woollen stuff? [Replies.] What have you that is made of wool? [Replies.] God clothes some animals with FUR to keep them warm; and he lets us take it to warm us too, in winter. God is kind to the beasts; and he is kinder still to us.

PICTURE 2.—*Flax-Plants.*

Repeat :

Des. On this card are flax-plants, too,
See their flowers of soft light blue !

Exp. Small, strong threads run up the stem,
All our LINEN'S made from them.

What have you that is made of linen? [Replies.] God made the flax-plants grow, or you could not have had it. God gave it to you.

PICTURE 3.—*Cotton-Plants.*

Repeat :

Des. And here the cotton-plant is shown.

Exp. The COTTON is this fleecy down ;
Warm quilts, fine work, cheap calico,
Are made of this. God makes it grow.

Can you think of any thing that is made of cotton?
[Replies.] How did they get cotton to make it of? [Replies.]
Who made it grow? [Replies.]

PICTURE 4.—*Silkworms and Cocoons.*

Repeat:

- Des.* See this worm upon the leaves ;
 Threads of SILK it spins and weaves ;
 Some balls of silk are lying nigh,
 And yonder is a butterfly.
- Exp.* The little worms made those silk balls ;
 From such come all silk frocks and shawls.

All the ribbons come from silk too. Almost all caterpillars can make silk. They draw it out of their mouths. When you walk under trees in summer, do you not sometimes see little worms hanging from the branches, and swinging about at the end of a slender thread? [Hands.] Those threads are silk. God makes the caterpillars able to spin them so that they can drop from place to place, or can fasten themselves where they want to stay and cover themselves up. Some of them, like these silkworms, can roll silk all around them, and make balls or cocoons like these. The little birds can not get at them when they are inside of their silk cocoons. They are safe there. But God lets us take their silk from them and use it for ourselves. God is kind even to little worms. He is still more kind to us. Now, all together, say this after me:

All things for *clothing* or for *food*
 God made for us. Oh! God IS GOOD.

[The couplet is repeated till known. Then the School goes once more through the picture lesson without interruptions, and, if time remains, learns Psalm 145 : 9.]

Forty-fourth Session.

SEE TWENTY-SECOND LESSON IN TEXTS AND HYMNS FOR THE
 YOUNGEST.

Forty-fifth Session.

SUBJECT.

JOHN 6TH CHAPTER. CHRIST FEEDING THE MULTITUDE. CHRIST THE BREAD OF LIFE.

[Singing. John 11 is read aloud. Verses 25, 26 are repeated by the School several times. Prayer.]

[The pictures about Food are in sight. The Picture Lesson on Food is first recited; then the Teacher returns to First Picture, Harvesting.]

TEACHER. What is this growing here?

CHILDREN.

It may be barley, rye, or wheat,
Of which is made the bread we eat.

TEACHER. Who gives us daily bread, then? [Replies.]
Why does God give us bread? Suppose you had none.
There was a child lost in the woods. No one came to him,
for the place was lonely. What became of him? [Replies.]
He died. Why did he die? Because he had nothing to
eat. Let us say our Thanksgiving verse.

CHILDREN.

Our kind heavenly Father,
By whom we all are fed,
Thanks to thee for home and friends,
And thanks for daily bread.

TEACHER. Yes, thank God for daily bread, for it gives us
life and strength!

But God gives us something better than bread. Could
bread keep us alive always? [Replies.] No; we must all
die and be buried. But the Lord Jesus can raise us up
alive again, as he raised Lazarus; and he can keep us alive
always, forever and ever! Jesus is better than bread. He
is the best thing that God has given to us. Why? [Replies.]

Because he can make us live forever. Sing, "Let us with a joyful mind." [Sung standing, as in Forty-first Session.]

Now this. Repeat:

But one gift above the rest
Is the noblest and the best;
His own Son the Father gives!
Jesus died! and Jesus lives!

[Repeated once, and sung by lining.]

CHRIST FEEDING THE MULTITUDE.

John 6 : 1-14.

[Picture of Jesus preaching on the Mount.] One day Jesus had been teaching the people, out in the country, so. He saw that they were hungry. He said to Philip: "Where can we buy bread for all these people?" Philip answered, that twenty-five dollars would not buy bread enough to give every one of them a little piece. Andrew said: "There is a boy here who has five barley loaves and two small fishes, but what are they among so many?" For there were about five thousand men there, besides the women and children. Jesus said: "Make them sit down." So the people sat down on the grass in long rows. And Jesus took the loaves, and when he had given thanks he broke them up, and the disciples carried the pieces round, and let every person take as much as he wanted. When they had all eaten and had enough, Jesus said: "Gather up what is left, that nothing be lost." And they gathered up pieces of bread and fish, twelve baskets full. How could there be so much when there were only five loaves and two fishes at first, and more than five thousand persons had been eating? [Replies.] Jesus, the Son of God, made it so; he fed them all, and gave them life and strength.

THE BREAD OF LIFE.

John 6 : 22-40.

Next day these same people came to Jesus. They wanted him to give them bread again. Jesus told them, Labor not for such food; it is soon gone, and you are hungry again; but work for the food which I shall give you, food that lasts and keeps people alive forever. They said: "What shall we do?" Jesus answered: "Believe on me." They said, Do something for us, then. Our fathers in the wilderness had manna every day; "He gave them bread from heaven to eat." Then said Jesus: "Verily, verily, I say unto you, . . . my Father giveth you the true bread from heaven; for the bread of God is he who cometh down from heaven, and giveth life to the world." Then said they to him: "Lord, evermore give us this bread." And Jesus said to them: "I AM THE BREAD OF LIFE. HE THAT COMETH TO ME SHALL NEVER HUNGER, AND HE THAT BELIEVETH ON ME SHALL NEVER THIRST; . . . AND I WILL RAISE HIM UP AT THE LAST DAY." (Compare John 4 : 13-15, 25, 26, and John 7 : 37-39.)

Say after me these other words of Jesus: "I AM THE BREAD OF LIFE.—HE THAT BELIEVETH IN ME—HATH EVER-LASTING LIFE." [Repeated twice.]

Sing, "Jesus, who lives above the sky," etc. [Hymn 2.]

[Picture of the Raising of Lazarus.] This man Lazarus was dead, and in his grave here. The Lord Jesus said: "Lazarus, come forth." Did Lazarus hear him? [Replies.] Yes, Lazarus heard, and came out of his grave. You and I will die and be put into graves. Every body dies once. But the Lord Jesus will come in the clouds of heaven, and will call to us as he called to Lazarus. You and I will hear him call. All that are in the graves will hear his voice, and will come out; and his people will go with

him to live forever in the happy land. But what about those who would not come to Jesus, and did not believe in him? They can not come where he is. (See John 8 : 21, etc. ; Luke 16 : 26.) What will become of them? [Replies.] They will be thrown into a lake of fire, and there they will *begin to die again*, a second death, an everlasting punishment. (See Rev. 20 : 14, 15 ; Matt. 25 : 46.) O children! you must go to the Lord Jesus, and believe in him, or you will die that second death. It was to save us from that, that he came down. Go, ask him to save *you* ; believe in him ; be his child, and mind him. Be sure you do. [The Teacher might here lead them, in prayer, to the Saviour.]

[Hymn 23 repeated, and sung by lining.]

Dismission.

Forty-sixth Session.

SEE TWENTY-THIRD LESSON IN TEXTS AND HYMNS FOR THE YOUNGEST.

Forty-seventh Session.

SUBJECT.

JOHN 6. SUICIDE BY STARVATION. THE APOSTLES' BELIEF. HOW TO BE SAVED.

[Singing. Reading Exodus 16 : 2, 3, 4, 14, 15, 21. Prayer.]

TEACHER. Sing, "Jesus, who lives above the sky. [Sung sitting, the Teacher showing the pictures, to win and fix attention.] Do you remember the text about Jesus, which we learned last

Sunday? Jesus said: "I am the"— [They finish the text.]
Whom was he talking to when he said that? [Replies.]

TEACHER. [Pointing to the picture of Jesus preaching on the Mount.]
The people had been listening many hours. They were tired and hungry. The Lord Jesus made them sit down on the grass; and broke up five loaves of bread and two little fishes, and gave to them; and they all ate as much as they wanted, and left pieces enough to fill twelve baskets. Yet there were more than five thousand persons there—and all fed with five loaves and two fishes! Then he sent them home. Next day they came to him again, not to see and hear him, but to get more bread and flesh. They began to tell him about the manna which God used to send down from heaven for their fathers. Jesus said to them: "Verily, verily, I say unto you, he that believeth in me hath everlasting life; I am that bread of life. Your fathers did eat manna in the wilderness, and are dead; this is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread, which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world."

Sing, "'Twas to save our souls from dying." [Hymn 23, sung standing.] Do you remember the text in 1 Peter 3: 18? [Replies.] Say it with me, there is more of it. Christ has suffered for sins—the just for the unjust—that he might bring us to God—*being put to death in the flesh!* [Repeated two or three times.] How was Christ put to death in the flesh? [Replies.] Yes;

Such a dreadful death he died!
He was hung up and crucified.

Sing that to the end. [Sung sitting.] Now, say last Sunday's text in John 6: 47, 48. Jesus said: "He that *believeth* on me"—[They finish it.] But what if we do not

believe on Jesus—what will become of us? [Replies.] Those who will not eat or drink, *die*; and just as surely, those who will not believe in Jesus, die the second death.

THE INSANE PATIENT.

I did once know a young lady who would not take food. She *would not* eat, and so she died. Of course she was insane. Insane means crazy. I knew her well. She was a very lovely girl, about sixteen years old; black eyes, black hair, rosy cheeks, the very picture of health; but she went crazy. She did not scream and rave; no, but her head ached and she would not eat. She felt angry with her friends when they brought her bread or meat; she was insane. She grew paler, and thinner, and weaker. She lay upon her bed and pined away. It was no use to force her to take food; forcing her only made her worse. Her mother sat and watched her color fading and her eyes growing dim. "O my daughter!" she said, "do take this food; it is to keep you alive." But no, she would not. She grew so weak that her father had to lift her. "My child," he said, "you *must* take food. Come, I command you; eat this at once." But no, she would not. The doctor came and said: "Miss Julia, indeed you *will* die if you do not eat. Eat this little piece for me; if you will, I can save you yet. What! you will not? Then I can do nothing more for you." She shook her head and pushed his hand away. She died. Why did she die? [Replies.] Because she would not eat. There was bread enough in her father's house, but then she did not eat it, so she died. And many persons die the second death because they will not come to the Lord Jesus that they may have life. (See John 5 : 40.) Repeat after me what is written here, in the first epistle of John, 5th chapter, 11th and 12th verses.

1 John 5 : 11, 12. This is the record—that God has

given to us eternal life — and this life is in his Son.—He that hath the Son — hath life ; — and he that hath not the Son of God—hath not life. [Repeated.]

Sing again, "'Twas to save our souls from dying."
[Sung standing—Hymn 23.]

THE APOSTLES' BELIEF.

(See John 6 : 41-69.) Many of those Jews who came to Jesus for something to eat, did not believe that he was the Son of God, or that he could give them eternal life. They murmured, as children often grumble when they do not get just what they asked for. They said : "How can he say he came down from heaven? We know his father and mother." Who was the mother of Jesus? [Replies.] Mary. Yes, and Joseph was her husband, but he was not the father of Jesus. (See Luke 1 : 30-35.) Whose son is Jesus? [Replies.] Jesus is the Son of God. He came down from heaven when he was made Mary's baby. (See John 16 : 27-30.) But the Jews did not believe it. In the meeting-house, soon after, Jesus was teaching, and he said : "I am the living bread which came down from heaven. If any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world." The Jews therefore began to talk to each other and say : "How can this be?" And many who used to go about with Jesus and were called his disciples grumbled too, and said : "This is a hard saying. Who can hear it?" And though Jesus explained it to them, (see verse 63,) they did not believe, (see verse 64;) and from that time many of his disciples went back, and walked no more with him. Then said Jesus to the twelve : "Will ye also go away?" Who were the twelve? [Replies.] The twelve Apostles; do not you remember? "Peter and Andrew his brother; James and John"—and all the rest.

[See Fourteenth Session.] They were Christ's chosen friends, (see John 15 : 15, 16 ;) and he said to them : "Will *you* also go away ?" Then Simon Peter answered him : "Lord, to whom shall we go ? Thou hast the words of eternal life. And we believe, and are sure that thou art that Christ, the Son of the living God." Say that over with me. Jesus said to the Apostles—will ye also go away ?—Peter answered him—Lord, to whom shall we go ?—Thou hast the words of eternal life—and we believe and are sure—that thou art that Christ—the Son of the living God. [Repeated.]

HOW TO BE SAVED.

So, children, if you want eternal life, *you must not go away from Jesus Christ.* You must *come to him* and *believe every word he has said.* He is the one who saves ; he has given his flesh for the life of the world ; he has shed his blood for the forgiveness of sins ; ask him to save you ; ask God to forgive you for his sake. Trust him and give him all the praise. Be his children ; listen to his words and to his Spirit, and do just as they tell you to do. And he will give you everlasting life.

Forty-eighth Session.

SEE TWENTY-FOURTH LESSON in Texts and Hymns for the Youngest.

THE APOSTLES' BELIEF.

[This commences by repeating The Apostles, as in the Fourteenth Session.]

Jesus said to the twelve : "Will ye also go away ?" How did they answer him ? It is written in John 6 : 68, 69.

John 6 : 68. "Lord, to whom shall we go ?—Thou hast the words—of eternal life."

And what did the Apostles believe? 69th verse.

“And we believe—and are sure—that thou art that Christ—the Son of the living God.”

To whom then must we go for the words of eternal life?

We must go to the Lord Jesus Christ.

And what are we to believe about him?

Believe that Jesus is the Lord and Saviour,—the Son of God.

And what then shall we do?

Trust Jesus—and obey him—as the Apostles did.

Forty-ninth Session.

SUBJECT.

DRINKS. PURE MILK FOR BABES. “THE SINCERE MILK OF THE WORD.” CHRISTIAN GROWTH.

[Singing. Matt. 7 : 24-27 is read. Prayer.]

TEACHER. [Showing the picture of a cow and a calf.] What does this little calf have to eat and drink? [Replies.] Milk. Nothing but milk. All young animals drink milk, and so do little children. Repeat after me :

Thank you, pretty cow that made
Pleasant milk to soak my bread ;
Every morn and every night,
Pure and fresh, and *sweet* and white.

What does “pure” mean? Pure means clean, not mixed with any thing bad. [Verse repeated again.] Say the lines that belong to this picture :

And here the noble cow we see,
She gives good milk for you and me ;
From milk comes butter too, and cheese,
God made the cow to give us these.

Then whom should you thank for the milk ? Thank God. Yes, "thank you, pretty cow ;" but "thank God " still more. Sing, "Let us, with a joyful mind, praise the Lord." [See Forty-first Session. Sung standing.]

Young things drink milk. What does the baby live on ? [Replies.] Do you think the baby will ever be as large as you are ? [Replies.] Yes, the baby will grow *if it takes its good pure milk* ; it will grow up and be as tall as I am, or taller. The milk makes it grow.

Can your baby at home show how high it is ? "How high ? So high, so high !" [Using the common nursery gesture of raising the arms and stretching upward.] You may do that with me ; but we must do it in good order, and exactly together. [Practised a few times.] Now say this : "Little baby—weak and small—how can you grow strong—and tall ?—Can you ever be a man ?—Drink your milk—and then you can.—Up, baby !—try, try.—How high ?—So high ;—drink, drink,—and try, try ;—so high—so high." You see I say "try, try," as well as "drink, drink," for the baby must *move* as well as FEED, if it is to grow.

Milk to grow by. That reminds me of a text ; say it after me :

1 Peter 2 : 2. As new-born babes—desire the sincere milk of the word—that ye may grow thereby. [Taught.]

Sincere milk ! What is that ? It means here pure milk, clean milk, milk not mixed.* But "the sincere milk of the word !" What is the milk of the word ? That means God's word—the word printed here in the Bible. [Holding one open.] This is the sincere milk of the word. It is not milk, but it is like milk, because it is good for *little ones*, to make them *grow better* ; and you should *want* to hear it, just as a little new baby wants its milk. Say the text

* See Webster's large Dictionary for definitions of sincere, and examples. The etymology is said to be "sine cera," without wax ; as if applied at first to pure honey.

again. [Repeated two or three times.] God's pure word is in the Bible ; ministers and teachers and parents tell it to you. You are to take it in, as the little baby takes in its milk. If baby takes its pure milk, it will grow to be a man ; and if you take in God's pure word, you will *grow to be a perfect man*, like Christ Jesus. (See Ephesians 4 : 11-24 ; Col. 1 : 28 ; Heb. 12 : 23.) Christians in this world are all beginners, like new-born babes ; we all want the pure word of God, that we may grow thereby. What is the text ? [They say it alone.] Listen, do not sing. [The Teacher sings the Growing Song to them, using gesture with the first verse, but not with the second. The children then rise and sing the first verse several times by lining. See Twenty-fifth Lesson in Texts and Hymns for the Youngest.]

Here is another text ; repeat it as I read. In James 1 : 22. But be ye *doers* of the word—and not hearers only. [Taught.] (See verses 21-23, etc.) That means that we must *do* what we are taught. Listening to it will not make us Christians, if we do not do it. HEAR AND DO ; THEN YOU WILL GROW TO BE PERFECT MEN, LIKE THE LORD JESUS. So now you may say the second verse of the Growing Song.

Fellow-Christians,—weak and low,—God's pure word—can make us grow.—Let us hear—and heed—the word ; —soon we shall be like—our Lord.—Up, brothers—(brothers and sisters too, all of us, let us try to be Christians indeed, and to be always growing more like Jesus)—up, brothers—try, try ;—aim high, aim high ;—read, listen—try, try ;—aim high, aim high. [After one or two repetitions this may be sung by lining ; then both verses may be sung standing.]

One word more. Suppose some one should *take away the baby's milk* ! Poor baby ! it would not grow ; I think it would die. Would you let any one come and take away the good pure milk from your baby at home ? [Replies.] No, I know you would not. That would be too cruel, and too wicked !

There are men who take away the pure word of God from the school children. Is that right ? No, indeed. That is

worse than taking the baby's milk from it. You must have the word of God, that you may grow like to Jesus and fit for heaven. Will you let them take the Bible from you?

[Replies.] No, indeed; we won't give up the Bible. Will you let them take the Bible from the other children?

[Replies.] No, indeed; we won't give up the Bible. Will you let them take the Bibles out of the day-schools?

[Replies.] No, indeed; we won't give up the Bible. Will you let them take the Bibles out of the Sunday-schools?

[Replies.] No, indeed; we won't give up the Bible.

WE WILL HAVE THE BIBLE READ AND TAUGHT IN THE SCHOOLS.

WE WON'T GIVE UP THE BIBLE.

Say that after me. [Repeated more than once.] I will teach you to sing about that. [Part of Hymn 58 is then introduced.]

Fiftieth Session.

SEE TWENTY-FIFTH LESSON in Texts and Hymns for the Youngest.

[In practising, gestures might be used with both verses, but the tone and time should differ. Parts of Hymn 58 are taught and sung by lining, and anecdotes are introduced of the Waldenses and their sayings, upon which the hymn is founded, and of other steadfast martyrs.]

Fifty-first Session.

SUBJECT.

DRINKS. WATER FOR THE LARGE AND STRONG.
THE ROBIN'S MORNING SONG. FRESH WATER
CONSTANTLY SUPPLIED. THE ROCK
IN HOREB. "THAT ROCK WAS CHRIST."
THE HOLY SPIRIT.

[Singing. Psalm 104 : 1, 10-15, read aloud. Prayer.]

TEACHER. [Showing the picture of the cow and calf.] When the calf grows big like this cow, what will he eat? [Replies.] Grass. And what will he drink then? [Replies.] Water. To be sure; all grown-up animals drink water. Did you ever watch the cows when the dew lies thick on the meadows? How they stretch out their long tongues and twist them round the wet grass and swallow it down! When the sun is up and the fields are dry, have you not seen the cows all straying along one way? Which way? The way toward the water.

In the valley, by the mill,
To the gently-flowing rill,
Will you come when all is still?
Will you come? will you come?

"Yes, yes," say the cows; and that is where you will be sure to find them. When you go out walking in the shade of the willows, to look for flowers along the edge of the brook, do not you always find the cows there before you? And sometimes they are standing *in* the water, with its cool ripples dancing and sparkling around their backs and necks! Don't you remember the day when you saw the cows standing in the water? [Hands.] Suppose we should fill their water-troughs with whisky, or rum, or beer; would the cows and horses drink it? [Replies.] No, indeed; they know better; what they want is water.

What do the birds drink? [Replies.] Grown birds drink water. Have you not seen them dipping in their little beaks and then holding up their heads to make the nice cool water run down their throats? [Picture, cameo, or carving of birds perched on a vase and drinking.] How the birds do love water! Mr. Hood's book says that the robins are all teetotalers. What is a teetotaler? One who drinks nothing but water. Hear what he says about it:

I asked a sweet robin, one morning in May,
 Who sung in the apple-tree over the way,
 What it was he was singing so sweetly about,
 For I'd tried a long while, and I could not find out:
 "Why, I'm sure," he replied, "you can not guess wrong,
 Don't you know I am singing a temperance song?
 Teetotal, oh! that's the first word of my lay;
 And then don't you see how I twitter away?
 'Tis because I have just dipped my beak in the spring,
 And brushed the fair face of the lake with my wing.
 Cold water! cold water! yes, that is my song,
 And I love to keep singing it all the day long!"

Robin had taken his bath and had his drink; he felt strong and fresh; he sang, not words, of course, but joy! When robin was a baby-bird in the nest, all weak and naked, he could not get water. The mother birds have to soak all the hard food for their little ones. Birds have a craw in them, just below the throat, a sort of bag, wet, like the inside of your mouth. They put things in there to soak, then bring them up and feed the baby-birds. But when the birds grow strong and can fly around, and hop about and pick up their own food, they all drink water.

Sops and milk are for babies; WATER is for grown folks;
 THE LARGE AND STRONG DRINK WATER.

Say that after me. [Repeated once or twice.]

Did you ever see a bird perch on the edge of a barrel or a jug to drink strong liquor out of it? Never! Birds know better; it would kill them. Water is what God made for us to drink. Sing, "O water!" etc. [Song 26. The

chorus only, sung standing, several times. For variety, the boys and girls might alternate or respond.]

TEACHER. Water is what God made for us to drink. Where does it come from? [Replies and conversation.] Say this after me:

Distilled in the sky,
It comes from on high,
In the shower and the gentle dew.

[Repeated.]

But the dew-drops and the showers fall on all sorts of ground; in some the water grows muddy and slimy, in some it gets salt and bitter; then our kind heavenly Father draws it up again and distills it in the air, and sends it down clean and sweet and fit to drink; BECAUSE HE MEANS US TO DRINK IT. Say this:

As pure as heaven
Is the water given,
'Tis forever fresh and new;
Distilled in the sky,
It comes from on high,
In the shower and the gentle dew.

[Sung by lining, with the chorus.]

Some places are all sand. Some places are all stones and hard rocks. There the rain sinks in, or runs off, and soon it is all gone; there is no water there. Plants can not grow; birds fly over but will not light; beasts keep away; men do not live there. Such dry places are called deserts. But sometimes men must pass through deserts to reach some better country. They take water with them, tied up in leather bags. Water is heavy. They can not carry much. Sometimes before they have crossed the desert the water in their bags is all gone. What can they do then? They try to hurry on and find a spring. There is none. They grow very tired and thirsty. There is nothing to drink! Their throats are dry; their eyes are red and bloodshot; their tongues hang out; their heads are dizzy; their strength is

gone ; they stumble along like blind men, they fall down, they try to creep a little farther, they are too weak ; they cry for water, water ; there is no water for them ! They faint ; they die ! Thank God that we live where there is plenty of water !

Sing the Water Song, 26. [Beginning at the second verse.]

[Picture of Israelites in the Wilderness.] God's people once were travelling through a desert. They had no bread. How did God give them bread ? [Replies.] They had no water. Did God give them water ? How ? I will tell you about that.

The Israelites were faint and weary ; they were crying for water. Then our kind heavenly Father said to their leader Moses : " Go to the rock in Mount Horeb. I will stand upon it before you. Strike the rock with a rod. I will bring water from it—water enough for all, that all may drink and live !" Moses took the rod of God in his hand, and went to the rock in Mount Horeb. The thirsty people came crowding around it. Moses lifted the rod and struck the rock. It opened, and out poured the bright, cool, springing water ! Oh ! what joy !

Now you tell me how God gave drink to his thirsty, fainting people in the desert. [Replies aided and encouraged.] Say four words after me—four words printed here in the Bible, in 1 Corinthians 10 : 4. " THAT ROCK WAS CHRIST." [Repeated.] 1 Cor. 10 : 4 : That rock was Christ. [Repeated till known.] Who is Christ ? [Replies.] Christ is our Lord Jesus ; he is Jesus Christ. He is the Son of God. He is a man, but God is in him. But what does the Bible say in 1 Cor. 10 : 4 ? [Repeated.] That *rock* was *Christ* ! That rock which gave out the springing water was stone, part of the mountain. Christ Jesus is not a rock of stone ; he is the living Son of God ; but he is *like* that rock in Horeb. How is Christ like that rock ? [Pause.] Christ is like that rock *because he gives the very thing we need*. That rock

gave out water to the thirsty people, that was just what they wanted; Christ Jesus gives the Holy Spirit, and that is just what we *must have*. We can not live right here, nor get to heaven without the Spirit of Christ. It is the Spirit that makes alive. John 6 : 63.

[Here the Teacher asks the questions of Catechism 26 in Texts and Hymns for the Youngest, and after hearing the children's own replies, dictates the answers. So repeated as to be thoroughly understood, not taught. Memorized in the next Session. The Teacher, in closing, throws in a word or two of practical directions, adapted to the views and state of her hearers.]

Recite, "Praise God from whom all blessings flow."
[Recited.] "Holy Ghost," means the Holy Spirit; "Son," is our Lord Jesus Christ. He sends us the Spirit from the Father. Rise and sing. [Doxology.]

Fifty-second Session.

SEE TWENTY-SIXTH LESSON in Texts and Hymns for the Youngest.

THE SHOWER.

An Exercise.

[The following lesson and exercise, or the exercise alone, may be introduced here, or at any time when the children seem to droop. It is always refreshing, when properly conducted, and is a great favorite with them; but it can be used only on two conditions; one that they only smile and do not laugh out; the other that when the Teacher stops they stop. If they fail in either, she ceases the exercise at once, and refuses to try them again in it that day.]

Who gives us fresh water? [Replies.] God made the earth and the waters. He lifted the dry ground up and made hills and mountains; the waters run down and make rivers and lakes and oceans. The ocean water is not fit to drink; it is full of salt and bitterness. God draws it up

again into the sky, leaving the salt and bitterness behind ; and then he sends it down all pure and fresh for us to drink. Down, down it comes in dew ; down, down it comes in rain and snow and hail. Down, down it runs in merry streams and in wide rolling rivers. Down, down it sinks, deep under ground, among the sand and stones, till it leaps up to us in springs and wells. Oh ! the good God gives us plenty of pure, fresh water ! Sing, "As pure as heaven," etc. [Verse and chorus sung.]

Come, I will show you how the water is "distilled in the sky," and made "forever fresh and new." You may move your hands as I do, if you will do it gently, and only smile, and not be noisy ; because this is the holy Sabbath day. [The Teacher sits down and lays her hands in her lap, spreading out the fingers. The scholars do the same. They imitate and repeat throughout.]

TEACHER. [Looking down intently at her hands.] When the sun shines on the seas and the wet earth—[Beginning to move the fingers]—little water-bubbles,—little water-bubbles,—water-bubbles — [Slowly raising the hands, fingers still moving] — begin to arise—begin to arise—rise—rise—rise—[Hands as high as the head, waving gently to and fro]—and float about in the air—float—float—float—[Hands drawn gently toward each other so that the ends of the fingers touch, waving with a wider sweep]—and come together in clouds—clouds — clouds floating — floating—floating—floating—clouds floating—[Suddenly striking the fingers of one hand between those of the other]—till they reach a cold wind and are drawn together—[Finger-tips hanging downwards, spread apart, as if sprinkling] — and form drops—drops—drops—drops—[Hands lowered little by little, finger-tips downward, till the fingers touch the lap.] Down come the drops—drops—drops—drops—drops of rain—dropping—dropping — rain dropping—[The finger-tips striking the lap, at first slowly and softly, but with increasing velocity and force ; the effect being precisely the sound of a shower]—rain—rain—rain—shower—shower—shower—shower—shower—etc.—[The Teacher stops suddenly, and sees that all the children do the same.] So God gives us pure fresh water.

OFFERINGS.

[A Lesson to introduce the practice of taking a weekly collection for benevolent purposes. It can be referred to again, whenever the box is opened and its contents poured out.]

THE ALABASTER BOX.

[Singing.] Read Matthew 26 : 6-13. [Prayer.] Sing, "Alas! and did my Saviour bleed." [Hymn —.] You have heard of Martha and Mary, and their brother Lazarus. What did the Lord Jesus do for Lazarus? [Replies.] Yes, he called him out of his grave. [Picture.] Mary loved Jesus before. Now she loved him more than ever. One evening Jesus was invited out to a supper. Lazarus was one of those who sat at table with him. Martha was waiting on them. And Mary—how did Mary show her love? Mary had a beautiful white box, an alabaster box, full of a very precious, sweet perfume. It was worth at least thirty dollars. I suppose it was the most precious of her treasures. Mary brought her alabaster box, and came behind Jesus as he sat at table. She broke open the box; she poured all the precious perfume upon the head of Jesus; it was so fine that it made no wet or grease; it all passed off in fragrance into the air; the whole house was filled with the sweet smell. Jesus was pleased. Mary had brought a costly offering. She thought nothing too good for him. Some one at table said: "Why is this waste?" Jesus answered: "Why do you trouble her? She has done a good work. She has done what she could. Verily, I say unto you, wherever in all the world they preach of me, they shall tell also of this that she has done." And it is so. To-day, so long after, here, so far away, I come and tell you what Mary did from love to Jesus. She gave him her most pre-

cious treasure ; she poured it all out to please him ; and he *was pleased*. How can we please Jesus ? Have you any treasures ? [Hands.] Could you use them for Jesus ? [Hands.] How ? [Replies and conversation.] Sing, "I think when I read that sweet story of old." [Hymn —.]

When Mary broke that handsome box, when she poured out that costly perfume—thirty dollars' worth at once!—upon the head of Jesus, what did the people think ? They thought that Jesus must be somebody very great ! that Jesus must be somebody very good ! Mary honored him before them. We can honor him too. We can tell people how great and good he is. How can we honor Jesus ? [Replies.] When all the house was filled with that sweet smell, it gave Jesus pleasure. We too can give him pleasure, greater pleasure. Jesus is pleased when people love him ; Jesus is pleased when sinners are sorry, and put their trust in him, and turn to God. "There is joy in heaven over one sinner that repenteth." Can not you persuade people to be Christians ? That is one way to please Jesus. What is one way to please Jesus ? [Replies.] Will you try ? [Hands.] Well, I hope you will ; but you can not go far yet ; you are too little. When you are grown, I hope you will go where they have not heard of Jesus, and tell them about him, that they may be saved.

There are so many who know nothing about our Saviour. Even here in our country, out among the wilds, there are children who never went to church or Sabbath-school, and never saw a Bible ; yes, and grown people who care nothing about God. [The Teacher can probably find pictures and facts in Sunday-school papers, magazines, letters, etc., to illustrate the state of these destitute neighborhoods.]

Now there are men who are ready to go to these wild places, and tell the people about the Saviour, and give them schools and Bibles. But while they are doing this, some one must pay for what they eat and wear, and for their

travelling, and for the books. I wonder if we could not help to do that. Could we not bring our money, to send men and books to tell the Western people about our Saviour? I think that that would please him. That would be pouring out a little of *our* treasures to honor Jesus. Would you like to do it? [See "Far out upon the prairie"—Golden Chain, p. 20; or, "Take, take our treasure"—Hymn —; or sing, "I want to be like Jesus"—Hymn —.]

Did you ever hear of the heathen people who worship before an idol like this? [Showing them one, or a picture. Here the Teacher goes into more or less detail, according to circumstances.] Our Lord Jesus is pleased when any of his people go to these poor heathen and show them how to be saved. And he is pleased with those who help to send them. Will you bring some of your money to help send men and Bibles to the heathen? [Hands.] Well, I will tell what I would like to do. I would like to bring a pretty white box here, an Alabaster Box, if I can find one, and get it filled with your treasure—with the money you will bring for Jesus. We can put some in every Sunday, and when it is full, we will break the box open, as Mary did, and we will pour it out to please our Saviour. He *will be pleased* if we bring it because we love him. Then when we have poured it out, we will send it to the missionaries, and tell them to go on preaching about Jesus, and that will *honor him*. Shall we do so? [Hands.]

[The Teacher explains all the details of the plan, and tries to enlist the cordial coöperation of all. "Take, take our treasure"—Hymn —can then be sung by lining, or repeated. When the School knows it, it is well sometimes to let them sing it during the taking up of the collection, and always on the days of the outpouring of the treasure from the full box.]

[The last part of the original course, including "Sessions" on Loving-kindness, Faithfulness, and Christian Obligations, Repentance, Faith, etc., etc., will appear in another volume, entitled, *THE SECOND YEAR IN INFANT SCHOOL*. The Child's Manual, Texts and Hymns for the Youngest, which follows here, contains the leading subject-matter of both the parts.]

TEXTS AND HYMNS

FOR THE

YOUNGEST.

A BOOK TO LEARN OR SING FROM AT HOME OR
IN SUNDAY-SCHOOL.

ARRANGED IN

FIFTY-TWO LITTLE LESSONS.

THESE LESSONS ARE ILLUSTRATED BY ANECDOTES, ETC.,
IN "A YEAR IN THE INFANT SCHOOL."

BY

MARY HARVEY GILL.

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TO PARENTS AND TEACHERS.

THE following lessons form a course of instruction about THE LORD OUR GOD. They are designed to be committed to memory, after having been explained and illustrated. A whole lesson can be studied by most children of the age of eight years or upwards; but younger learners should be taught one, two, or three texts, and the hymn, or part of it.

EXPLANATIONS, ILLUSTRATIONS, ANECDOTES, etc., may be found in "A YEAR IN THE INFANT SCHOOL," a manual for teachers, corresponding, topic by topic, with the first twenty-six lessons in TEXTS AND HYMNS, etc. The last twenty-six lessons are illustrated in a similar way in "THE SECOND YEAR IN INFANT SCHOOL," soon to be published. These two works contain the whole of the infant school course. They belong to a series entitled, "HOURS WITH THE YOUNGEST."

INFANT-SCHOOL TEACHERS who use them as a manual would do well to supply each of their scholars with a copy of "TEXTS AND HYMNS FOR THE YOUNGEST," that they may learn at home, week by week, the appropriate texts and hymns. This plan will tend to secure a more rapid advance in the course, a more general and accurate use of the *words* of hymns in singing, and, above all, coöperation in effort and prayer with the parents and friends at home.

IN INFANT OR INTRODUCTORY DEPARTMENTS, arranged in classes, TEXTS AND HYMNS is for the use of the pupils, and A YEAR IN THE INFANT-SCHOOL for an Aid to the Superintendent and the class-teachers.

M. H. G.

TEXTS AND HYMNS

FOR

THE YOUNGEST.

First Lesson.

We pray to the Lord God. He is our Heavenly Father.

THE LORD'S PRAYER.

Our Father,—who art in heaven,—hallowed be thy name ;
—thy kingdom come ;—thy will be done—on earth as it is
in heaven. Give us—this day—our daily bread ;—and for-
give us our trespasses—as we forgive those—who trespass
against us ;—and lead us—not into temptation ;—but deliv-
er us from evil.—For thine is the kingdom,—and the power,
—and the glory,—for ever and ever.—Amen.

HYMN 1.—“I have a Father in the promised land.”
Tune, Sabbath-School Hosanna, p. 67 ; p. 4 of Sabbath-
School Bell, No. 1 ; Oriola, pp. 86-7.

I HAVE a Father in the promised land,
I have a Father in the promised land ;
My Father calls me, I must go,
To meet him in the promised land.
I'll away, I'll away to the promised land,
I'll away, I'll away to the promised land ;
My Father calls me, I must go
To meet him in the promised land.

I have a Saviour in the promised land,
 I have a Saviour in the promised land;
 My Saviour calls me, I must go,
 To meet him in the promised land.
 I'll away, I'll away to the promised land,
 I'll away, I'll away to the promised land;
 My Saviour calls me, I must go,
 To meet him in the promised land.

I hope to meet you in the promised land,
 I hope to meet you in the promised land;
 At Jesus' feet, a joyful band,
 We'll praise him in the promised land.
 I'll away, I'll away to the promised land,
 I'll away, I'll away to the promised land;
 Our Father calls us, we must go,
 To meet him in the promised land.

CATECHISM 1.

When we pray, whom do we speak to?

We pray to our Father in heaven.

Who is our Father in heaven?

The Lord our God. He is our heavenly Father.

How many Gods are there?

"There is one God; and there is none other but he."

Where are those words printed?

In Mark 12th chapter, 32d verse.

Repeat that text.

Mark 12 : 32. There is one God; and there is none other but he.

Repeat the first verse in the Bible.

Genesis 1 : 1. In the beginning—God created—the heaven and the earth.

In the beginning who was there?

In the beginning God was there.

In the beginning what did God do?

God made every thing.

Does God care for the things that he has made?

Our heavenly Father takes care of us all.

VERSE.—Tune, Old Hundred; or, “A Poor Wayfaring Man of Grief,” in Ditson’s Wreath of School Songs, p. 84.

When I look up to yonder sky,
So fair, so pure, so wondrous high,
I think of ONE I can not see,
But ONE who *sees and cares for me.*

Second Lesson.

“For Jesus’ Sake” God hears our prayers and helps us.

CATECHISM 2.

Repeat your Evening Prayer.

(Set to music, Sabbath-School Hosanna, p. 92.)

And now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take.
Father, do this for Jesus’ sake.

“*For Jesus’ sake.*” *Who is Jesus?*

Jesus is God’s own Son.

Is Jesus a man?

“Jesus who lives above the sky,
Came down to be a man and die.”

Where is Jesus?

In heaven.

Why do we say “for Jesus’ sake”?

God loves his Son Jesus.

Jesus is one of us, and loves us.

God is good to us for Jesus' sake.

Repeat the words of Jesus printed in John 16 : 23.

John 16 : 23. Whatever ye shall ask the Father—in my name—he will give it you.

Whom did Jesus say that to !

To his people.

Does he say it to us ?

Yes, if we are his children.

HYMN 2.—Tune, "Bonny Doon."

JESUS, who lives above the sky,
Came down to be a man and die ;
And in the Bible we may see
How very good he used to be.

He went about and was so kind
To cure poor people who were blind,
And many who were sick and lame,
He pitied them and did the same.

And what is more, he taught them too,
The things that God would have us do ;
And was so gentle and so mild,
He would have listened to a child.

Then such a dreadful death he died !
He was hung up and crucified !
And those kind hands that did such good,
Were nailed upon a cross of wood.

He died. He rose. In heaven he lives !
And God for Jesus' sake forgives.
He died for us ; and this is why
He came to be a man and die,

He knew how wicked men have been ;
He knew that God must punish sin ;

So, out of pity, Jesus said
He'd bear the punishment instead.

Now God will pardon those who pray,
And hate their sins and turn away ;
But if we sin and do not care,
God will not listen to our prayer.

Third Lesson.

The Bible is the Word of God.

CATECHISM 3.

God knows every thing. If we speak to him, will he answer us and tell us ?

God's words are in the Bible.

The Holy Spirit, and preachers and teachers, tell us what God says.

Which part of the Bible was written in old times before the Lord Jesus came ?

The Old Testament.

Which part of the Bible was written after the Lord Jesus came ?

The New Testament.

Repeat part of 2 Timothy 3 : 16.

2 Timothy 3 : 16. All Scripture is given by inspiration of God.

HYMN 3. 8s and 7s.

WHEN my teacher reads the Bible,
That is God's own holy word ;
And each message that she brings us
Is a message from the Lord.

Oh! then, I will never trifle,
 I will listen; I will say:
 "Speak, O Lord, thy servant heareth,
 Speak, thy servant will obey."

—Original.

Fourth Lesson.

God gives us life, and he keeps us alive.

CATECHISM 4.

God can do every thing. Can God make things alive?

Yes. The Father hath life in himself. John 5:26.

How did God make the first man alive? Repeat Genesis 2:7.

Genesis 2:7. God breathed into his nostrils the breath of life.

Have you the breath of life?

Yes. We have had the breath of life ever since we were born.

Who gives you breath?

God. He giveth to all men—life, and breath, and all things. Acts 17:25.

Who could stop your breath? Repeat part of Daniel 5:23.

Daniel 5:23. God, in whose hand thy breath is, and whose are all thy ways.

HYMN 4.—The first part of "A Life on the Ocean Wave," slightly varied, makes a good tune for it.

Little gentle breath,
 Coming and going away,
 Who keeps you coming, coming,
 By night as well as by day?

Little busy heart,
 Beating, beating away,
 Who keeps you beating, beating,
 By night as well as by day?

To be spoken :

God moves each busy heart,
 God sends each gentle breath,
 God watches us all night, all day,
 And keeps us safe from death.
 —Original.

PRAYER FOR THE BODY.

(See Peep of Day. Lesson 1.)

O God ! my little body keep,
 Both when I wake and when I sleep,
 For Jesus' sake, Amen.

Fifth Lesson.

God is Almighty. All things are his servants.

CATECHISM 5.

God can do every thing. Is God as strong as winds and floods and fire?

Yes. The winds are God's servants.
 The waters are God's servants.
 The fires are God's servants.
 God is Almighty.

Repeat Job 9 : 4.

Job 9 : 4. God is wise in heart and mighty in strength.
 Who has hardened himself against him and has prospered?

Repeat Mark 4 : 39.

Mark 4 : 39. Jesus . . . rebuked the wind, and said unto the sea, "Peace, be still."

HYMN 5.—(See Psalm 29.) S. M. Tune, St. Thomas, Sabbath-School Hosanna, p. 106. Oriola, p. 142.

God rides the roaring winds,
They rush to do his will ;
God manages the foaming floods,
God speaks—and all is still.

God darts the fiery flames
Across the darkened sky ;
He bids them pass—they flash and fade ;
He bids them strike, we die.

God thunders with his voice ;
God thunders gloriously !
O ye who love the Lord ! rejoice !
O sinners ! fear and flee !

But whither shall we flee ?
This God is everywhere !
Flee to the arms of Christ his Son,
And he will bless you there.

—Original.

Sixth Lesson.

God is the Most High. He puts down one and sets up another.

CATECHISM 6.

God can do every thing. Has God as much power as great kings and generals have ?

Yes. God rules over all.

Repeat Psalm 75 : 7.

Psalm 75 : 7. "God is the judge. He putteth down one, and setteth up another."

Repeat King Nebuchadnezzar's words, written in Daniel 4 : 35.

Daniel 4 : 35. God does as he will . . . in heaven and . . . on earth, and none can stay his hand or say unto him, "What doest thou?"

HYMN 6.—6s and 8s. Tune, Lischer, Child's Hosanna, p. 113. Ann. Hymns, 32.

REJOICE! the Lord is King!
Your God and King adore;
Mortals, give thanks and sing,
And triumph evermore;
Lift up the heart, lift up the voice,
Rejoice aloud, ye saints, rejoice.

Rejoice in glorious hope!
Jesus, our Lord, shall come,
And take his servants up
To their eternal home.
We soon shall hear th' archangel's voice,
The trump of God shall sound rejoice!

Seventh Lesson.

God kills, and God saves alive.

CATECHISM 7.

Repeat Deut. 32 : 39.

Deut. 32 : 39. See now that I am—and there is no god with me.—I kill—and I make alive;—I wound and I heal;—and there is none that can deliver—out of my hand.

Who says this?

God the Lord.

HYMN 7.—See Rev. 19 : 11-14 ; 2 Cor. 10 : 3, 4. Tune, "The Sunday-School Army." Child's Hosanna, p. 46. Ann. Hymns, p. 72, Am. S. S. U. Oriola, 135.

OH ! do not be discouraged,
 For Jesus is your Friend ;
 He will give you grace to conquer,
 And keep you to the end.
 I'm glad I'm in his army,
 And I'll battle for the right !

Fight on, ye little soldiers,
 The battle you shall win ;
 For the Saviour is your Captain,
 And he has vanquished sin.
 I'm glad I'm in his army,
 And I'll battle for the right !

And when the conflict's over,
 Before him you shall stand,
 You shall sing his praise forever
 In Canaan's happy land.
 I'm glad I'm in his army,
 And I'll battle for the right.

Eighth Lesson.

"Our Father" is "in Heaven."

CATECHISM 8.

Repeat the Lord's Prayer.

Our Father, etc. (See First Lesson.)

Where is OUR FATHER ?

OUR FATHER is in heaven.

HYMN 8. — Tune, "Far, far o'er hill and dell;" or,
 "When shall we meet again," can be sung to it, by putting
 one syllable to *each* of the three notes at the close of the
 second, fourth, and eighth lines. Oriola, p. 38.

HUSH, little Christian child,
 Speak not that holy name !
 Not in thy passion wild !
 Not in thy sportive game !
 For the great Lord of all
 Heareth each word we say ;
 He will remember it
 At the great judgment day.

Hush ! holy angels hear,
 Softly they come and go,
 Watching with love sincere,
 Shielding from sin and wo ;
 Do not with hasty words
 Vile and undutiful,
 Startle those angel guards
 So pure and beautiful.

Honor God's holy name ;
 Speak it with thought and care ;
 Sing it to solemn hymns ;
 Breathe it in humble prayer ;
 But not with sudden call,
 In thy light joy or pain !
 God will hold *guilty* all
 Who take his name in vain.

—*Altered.*

Fifth Lesson.

God is here and everywhere. God is a Spirit. God is
 always with us.

CATECHISM 9.

Where is God?

God is in heaven.

Where else is God?

God is here and everywhere.

Repeat Jeremiah 23 : 23, 24.

Jeremiah 23 : 23, 24. I am a God at hand — saith the Lord,—and not a God afar off.—Can any hide himself—in secret places—that I shall not see him?—saith the Lord.—Do not I—fill heaven and earth?—saith the Lord.

God is here. Do you see him?

No. God is a spirit; and we do not see him.

Repeat John 4 : 24.

John 4 : 24. God is a spirit.

Repeat Psalm 139 : 18.

Psalm 139 : 18. When I awake—I am still with thee.

When you awake whom are you with?

With God our Father.

HYMN 9.—Oriola, p. 213; Sabbath-School Bell, No. 1, p. 100.

WHEN little Samuel woke
And heard his Maker's voice,
At every word he spoke
How much did he rejoice.
O blessed, happy child! to find,
The God of heaven so near and kind.

If God would speak to me
And say he was my Friend,
How happy should I be,
Oh! how I would attend!
The smallest sin I then should fear
If God Almighty were so near.

And does he never speak?
Oh! yes, for in his word
He bids me come and seek
The God whom Samuel heard.
In almost every page I see
The God of Samuel calls to me.

And I, beneath his care,
May safely rest my head;

I know that God is there
 To guard my humble bed.
 And every sin I well may fear
 Since God Almighty is so near.

RHYMES FOR NIGHT.

L. M.

I WILL not fear
 For God is near
 Through the dark night,
 As in the light,
 And while I sleep,
 Safe watch will keep
 Why should I fear
 When God is near?

Tenth Lesson.

God never leaves you "all alone."
 Do not sin; for you can not get away from God.

CATECHISM 10.

Repeat Proverbs 15 : 3.

Proverbs 15 : 3. The eyes of the Lord—are in every
 place—beholding the evil and the good.

Repeat Jeremiah 23 : 23, 24.

(See Ninth Lesson.)

HYMN 10. L. M.

ALONE, yet not alone am I,
 When all is dark and wild and drear,
 My heavenly Father still is nigh,
 He comes the weary hours to cheer;
 I am with him, and he with me,
 So "all alone" I can not be!

Eleventh Lesson.

God watches you; please Him.

CATECHISM 11.

Repeat the words of Jesus, written in John 8 : 29.

John 8 : 29. The Father has not left me alone,—for I do always—those things that please him.

Can we please God, as Jesus did?

No one is as good as Jesus—but we may be like Jesus—and please God.

Who are like Jesus, and who do please God?

Those who believe in him,—and have his Spirit. (See Hebrews 11 : 6.)

[References introduced by “see” are for the reader only; and not to be learned for School.]

HYMN 11.—Tune in Sabbath-School Hosanna, p. 120. Oriola, p. 140. Anniversary and Sabbath-School Hymns, American Sunday-School Union, p. 68. Sabbath-School Bell, No. 1, p. 32.

I WANT to be like Jesus,
So lowly and so meek;
For no one marked an angry word,
That ever heard him speak.

I want to be like Jesus;
I never, never find
That he, though persecuted, was
To any one unkind.

I want to be like Jesus,
So frequently in prayer;
Alone, upon the mountain side,
He met his Father there.

I want to be like Jesus,
 Engaged in doing good,
 So that of me it may be said:
 "She hath done what she could."

Alas! I'm not like Jesus,
 As any one may see!
 O gentle Saviour! send thy grace,
 And make me like to thee.

Twelfth Lesson.

God is from everlasting to everlasting.

CATECHISM 12.

Repeat Psalm 90 : 2.

Psalm 90 : 2. Even from everlasting—to everlasting—
 thou art God.

Repeat the first verse in the Bible.

Gen. 1 : 1. In the beginning—God created—the heav-
 ens and the earth.

In the beginning, who was there?

In the beginning God was there.

Repeat Isaiah 44 : 6.

Isaiah 44 : 6. Thus saith the Lord—I am the first—and
 I am the last.

Repeat Psalm 27 : 10.

Psalm 27 : 10. When my father—and my mother—for-
 sake me,—then the Lord will take me up.

HYMN 12.—Tune the same as Hymn 4. Chorus on page
 3 of Sabbath-School Bell, No. 1.

THE watch is ticking, ticking,
 Ticking my minutes away;

The minutes make the hours,
And the hours make up the day.

Chorus.

We are passing away,
We are passing away,
We are passing away,
To the great judgment-day.

The clock is striking, striking
The hours so loud and clear;
The hours make up the day,
And the days make up the year.

Chorus.

We are passing away, etc.

The bell is tolling, tolling,
For one whose day is done;
Where time is known no longer,
That weary soul has gone.

Chorus.

We are passing away, etc.

To be slowly spoken :

And soon 'twill toll for me,
And then my home will be
Where the watch ticks no more,
And the clock strikes no more,
And there's no more *time* for me.

What will there be for you then ?

Eternity.

Who will always be there with you in Eternity ?

God.

Thirteenth Lesson.

God is perfectly and eternally holy.

CATECHISM 13.

Repeat Deuteronomy 32 : 4.

Deuteronomy 32 : 4. God is the Rock. — His work is perfect. — . . . A God of truth, — and without iniquity, — just and right is he.

What did John hear the living ones say in heaven? Repeat Revelation 4 : 8.

Revelation 4 : 8. Holy, holy, holy, — Lord God Almighty, — who was, — and is, — and is to come.

What did Isaiah hear the seraphim saying in the temple? Repeat Isaiah 6 : 3.

Isaiah 6 : 3. Holy, holy, holy, — the Lord of hosts, — the whole earth — is full of his glory.

HYMN 13. — (See Isaiah 6 ; Rev. 4.) Tune, Horton, 7s. Sabbath-School Hosanna, p. 131.

Holy, holy, holy One !
 Lord Almighty ! God alone !
 Who, in heaven, and earth, and sea,
 Is, and was, and still shall be !

Angels shrink within their wings,
 Each low bending as he sings :
 " Holy, holy, holy Lord !
 Be thy glorious name adored ! "

We our hearts and voices raise,
 Echoing thine eternal praise,
 Holy, holy, holy Lord,
 Be thy glorious name adored.

Fourteenth Lesson.

Christ is our eternal and perfect Saviour.

CATECHISM 14.

Who was with God in the beginning? Repeat John 1 : 1, 14.

John 1 : 1, 14. In the beginning was the Word—and the Word was with God,—and the Word was God ;—and the Word was made flesh—and dwelt among us.

Who is the Word? (See John 1 : 14, 18.)

The Word means Jesus, the only Son of God.

What is Christ called in Daniel 9 : 24 ?

The Most Holy.

Is Jesus a man ?

Sing Jesus who lives. Hymn 2.

Jesus died, but he is alive again. What did he say to John ? Repeat Revelation 1 : 18.

Rev. 1 : 18. Jesus said,—I am alive for evermore,—and have the keys of hell and of death.

Jesus can save forever from hell and death. Whom will he save ? Repeat Hebrews 7 : 25.

Hebrews 7 : 25. He is able to save them to the uttermost,—that come to God by him.

What is his message ? Repeat Rev. 22 : 17.

Rev. 22 : 17. Come,—and let him that heareth say, Come.

Come where ?

Come to Jesus.

HYMN 14.—The Child's Response. Tune, Lily Dale. Words and music in the Child's Paper, (Am. Tract Society, New-York,) July, 1861.

OH ! to come to thee ! oh ! to come to thee !
 To thy heaven so pure and bright !
 Oh ! to cast me down, with my harp and crown,
 Before thy throne of light !

Chorus.

O Jesus, blest Jesus ! thy face to see,
 Thy loving smile beaming all the while,
 Beaming all the while on me.

Oh ! to sing thy praise all the happy days,
 With the mighty, mighty throng ;
 While the angels by, listen silently
 To the ransomed sinner's song.—*Chorus.*

Not a want or care e'er to enter there !
 Not a sorrow, sigh, or tear !
 But a perfect rest, upon Jesus' breast,
 And a love that knows no fear.—*Chorus*

Little child of sin, can I enter in
 To that holy, happy home ?
 O my God ! I pray, take my sin away ;
 Jesus, suffer *me* to come.—*Chorus.*
 —*By the author of "I want to be an Angel."*

Fifteenth Lesson.

Have reverence for God.

CATECHISM 15.

Say the Lord's Prayer. (See First Lesson.)

Repeat the Third Commandment.

Thou shalt not take the name of the Lord thy God in vain ;—for the Lord will not hold him guiltless that taketh his name in vain.

HYMN 15. C. M.

WHEN daily I kneel down to pray,
 As I am taught to do,
 God does not care for what I say,
 Unless I feel it too.

Yet foolish thoughts my heart beguile,
 And when I pray or sing,
 I'm often thinking all the while
 About some other thing.

Oh ! let me never, never dare
 To act a liar's part
 Or think that God will hear a prayer
 That comes not from the heart.

But if I make his ways my choice,
 As holy children do,
 Then while I seek him with my voice,
 My heart will love him too.

Sixteenth Lesson.

God is holy. God loves goodness and rewards it.

CATECHISM 16.

Recite Psalm 11 : 7.

Psalm 11 : 7. The righteous Lord loveth righteousness.

Recite Isaiah 3 : 10.

Isaiah 3 : 10. Say ye to the righteous—that it shall be well with him :—for they shall eat the fruit of their doings.

How is it well with the righteous even here ?

1. We feel happy when we are good.

2. People like those who are true and kind.

3. Fathers and mothers love their good children best, and do most to please them.

4. The good scholars get the honors and prizes.

5. Those who do well are respected, and helped, and employed.

Recite Matthew 6 : 20.

Matthew 6 : 20. But lay up for yourselves—treasures in heaven.

HYMN 16. S. M. Dennis, Sabbath-School Hosanna, p. 105. Oriola, p. 204.

THERE is a land above
All beautiful and bright,
And those who love and serve the Lord
Rise to that world of light.

There sin is known no more,
Nor tears, nor want, nor care !
There good and happy beings dwell,
And all are holy there.

Seventeenth Lesson.

God is holy. God loves goodness and rewards it; God hates sin and punishes for it.

CATECHISM 17.

Repeat Psalm 11 : 7, 5.

Psalm 11 : 7, 5. The righteous Lord loveth righteousness : but the wicked . . . his soul hateth.

Repeat the words of our Lord Jesus printed in John 12 : 26.

John 12 : 26. If any man serve me,—let him follow me ;—and where I am—there shall also my servant be ;—if any man serve me,—him will my Father honor.

Repeat the words of our Lord Jesus printed in Matthew 25 : 41.

Matthew 25 : 41. Depart from me — ye cursed — into everlasting fire—prepared for the devil and his angels.

Who is the devil ?

Satan, the wicked one.

Who are his angels ?

The angels who sinned with him ;—they are devils now.

Can they be seen ?

No ; they are spirits.

What punishment did God prepare for them ?

The lake of fire.

Who else must go there ?

All who are like them ; all the wicked ones.

HYMN 17.—For “ Oh ! there will be mourning,” words in full and music, see Sabbath-School Hosanna, p. 51, Plymouth Collection, p. 128, and Hastings’s Spiritual Songs. A very different arrangement in Sabbath-School Bell, No. 2, p. 155.

THERE is a dreadful hell,
And everlasting pains ;
There sinners must forever dwell,
In darkness, fire, and chains.

Oh ! there will be mourning
Before the judgment-seat,
When this world is burning
Beneath Jehovah’s feet.
Friends and kindred then will part,
Will part to meet no more ;
Wrath will sink the rebel’s heart,
While saints on high adore.
Oh ! there will be mourning
Before the judgment-seat.

Eighteenth Lesson.

God is holy. God hates wickedness, and punishes.

CATECHISM 18. God hates wickedness, and punishes.

Repeat Psalm 11 : 7, 5.

Psalm 11 : 7, 5. The righteous Lord loveth righteousness ; . . . but the wicked his soul hateth.

Repeat the words of God printed in Jeremiah 44 : 4.

Jeremiah 44 : 4. Oh ! do not this abominable thing that I hate.

What is it that God hates ?

God hates sin.

Will God punish wicked ones ?

God does punish, and he will.

Tell me whom God punished in old times.

1. Adam and Eve. 2. the people in the time of the Flood. 3. The men of Sodom.

What does God bring upon the wicked now ?

Shame, sorrow, sickness, death.

How will God punish bad people after death ? Repeat Matthew 25 : 46.

Matthew 25 : 46. These shall go away into everlasting punishment.

HYMN 18.—Tune, Benevento, Oriola, p. 42.

SINNERS, turn ; why will ye die ?

God your Father asks you—Why ?

Sinners, turn ; why will ye die ?

God your Saviour asks you—Why ?

Sinners, turn ; why will ye die ?

God the Spirit asks you—Why ?

O ye thankless creatures—why

Will ye grieve your God and die ?

Nineteenth Lesson.

God is holy and merciful. Jesus Christ died for our sins.

CATECHISM 19. *Was there ever one good man who never sinned? Answer from 1 Peter 2 : 22, 21.*

1 Peter 2 : 22, 21. Christ—who did no sin—suffered for us.

Repeat 1 Peter 3 : 18.

1 Peter 3 : 18. Christ also hath once suffered for sins—the just for the unjust.

Recite 1 Cor. 15 : 3.

1 Cor. 15 : 3. Christ died for our sins.

HYMN 19.—See Sabbath-School Bell, No. 2, p. 160.

JESUS ! blessed Jesus !
Suffering so for me !
Hanging by those dreadful spikes,
To the cursed tree !
All thy body quivering
In the cruel strain,
Burnt with fever, parched with thirst,
Racked with fearful pain.

Jesus ! blessed Jesus !
Suffering so for me !
Darkness drear—without, within—
Settles down on thee.
Spotless Lamb ! yet bearing
All the heavy load
Of the sins of all the world,
And the wrath of God !

Jesus ! blessed Jesus !
Suffering so for me !
Hark ! the last expiring groan
Bursts from Calvary

Jesus dying ! dying !
 Dying so for me !
 God forgive me for the sake
 Of his agony !

—*By the author of "I want to be an Angel."*

Twentieth Lesson.

God is love. God gives us our daily bread.

CATECHISM 20. Daily bread.

Repeat the Lord's Prayer.

Our Father, etc.

Give us what ?

Give us this day our daily bread.

When Elijah was hid by the brook Cherith, how did God send him his daily bread ?

The ravens brought him bread and flesh—in the morning,—and bread and flesh—in the evening ;—and he drank of the brook.

When the Israelites were travelling through the wilderness, how did God give them their daily bread ?

He rained down manna for them—every morning—with the dew.

How does God give children their daily bread ?

Our parents and friends have it ready for us every day—at breakfast, dinner, and supper.

A THANKSGIVING, to be used at meals, or said every evening :

Our kind heavenly Father,
 By whom we all are fed,
 Thanks to thee for home and friends,
 And thanks for daily bread.

HYMN 20. L. M. S. S. Hosanna, p. 120.

PRAISE God, from whom all blessings flow ;
Praise him, all creatures here below ;
Praise him above, ye heavenly host,
Praise Father, Son, and Holy Ghost.

Twenty-first Lesson.

God is love. God feeds all creatures. God gives us
all we eat and drink.

CATECHISM 21.

Repeat 1 John 4 : 16.

1 John 4 : 16. God is love.

Who feeds the wild beasts and birds ?

God feeds all living creatures.

Repeat Psalm 145 : 15.

Psalm 145 : 15. Thou givest them their meat—in due season.

POEM 21.

PICTURE LESSON ABOUT FOOD.



Harvesting.

Description. Grain upon this card is seen ;
'Tis like grass but not so green ;
Men, with busy hands and feet,
Tie it up in bundles neat.

Explanation. It may be barley, rye, or wheat,
Of which is made the BREAD we eat ;
But God, and only God, you know,
Can make the grass and grain to grow.

[Repeated, with questions and remarks, till it is understood that our bread comes from God, because he makes the grain grow.]



Domestic Animals.

Des. And here the noble cow we see ;
Exp. She gives good MILK for you and me ;
From milk comes BUTTER too, and CHEESE ;
God made the cow to give us these.

Des. Sheep and a cow and calf are here ;
 And there's a pig, too, standing near ;
Exp. God made and gave us these for MEAT—
 [Pointing.] Veal, mutton, beef, and pork we eat.



Vegetables.

Des. Here's a plant which bears no fruit.
Exp. POTATOES grow upon its root ;
 Beets, carrots, beans, and peas all grow ;
 'Twas God made all the plants, you know.



The Coffee Plant.

Des. Here's a bush of berries full.

Exp. From them coffee-grains we pull ;
This bush is called the coffee-tree ;
God gives COFFEE too, you see.



Preparing Tea Leaves.

Des. Here are trees ; and people nigh
 Pick the leaves, and roll and dry
 And pack them up, to send afar.

Exp. TEA plants these pretty bushes are.



Sugar Cane.

Des. and Exp. And the SUGAR that we want
 God makes grow in this tall plant.
 THEN GOD IS VERY KIND, I THINK,
 TO MAKE ALL THINGS WE EAT OR DRINK.

Twenty-second Lesson.

God is love. God gives us all we wear.

CATECHISM 22.

Repeat 1 John 4 : 16.

1 John 4 : 16. God is love.

Repeat the words of our Lord Jesus written in Matthew
 6 : 30.

Matthew 6 : 30. If God so clothe—the grass of the field, . . . —shall he not—much more clothe you ?

Repeat Psalm 145 : 9.

Psalm 145 : 9. The Lord is good to all—and his tender mercies—are over all his works.

Say over, "God clothes the"—

God clothes the plants—and makes them beautiful.

God clothes the beasts and birds—and makes them warm.

How much more—will he clothe his children !

POEM 22.

PICTURE LESSON ABOUT CLOTHING.



Sheep and Lambs.

Des. Here are little lambs and sheep ;
How they run and skip and leap !

Exp. God made sheep with nice thick wool,
To clothe them when the weather's cool ;
Men cut it off, when long enough,
To make us all our woollen stuff.



Flax Plants.

Des. On this card are flax plants too ;
See their flowers of soft light blue.
Exp. Small, strong threads run up the stem ;
All our LINEN's made from them.



Cotton Plants.

Des. And here the cotton plant is shown.

Exp. The cotton is this fleecy down ;
Warm quilts, fine work, cheap calico,
Are made of this. God makes it grow.



Silkworms. (See page 36.)



Cocoons. (See page 36.)

Des. See this worm upon the leaves ;
Threads of SILK it spins and weaves ;
Some balls of silk are lying nigh,
And yonder is a butterfly.

Exp. The little worms made those silk balls ;
From such come all silk frocks and shawls.
All things for *clothing* or for *food*,
God made for us. OH ! God is good !

Twenty-third Lesson.

God is kind. The Lord Jesus makes his people alive
and happy forever.

CATECHISM 23.

*Our food is soon gone, and we grow hungry again. Who
can keep us alive and well forever ?*

The Lord Jesus can. Jesus says: "I am the bread of
life."

Repeat John 6 : 35.

John 6 : 35. Jesus said — I am the bread of life : — he
that cometh to me — shall never hunger ; — and he that be-
lieveth on me — shall never thirst.

Repeat John 6 : 47, 48.

John 6 : 47, 48. Jesus said, "He that believeth on
me — hath everlasting life — I am that bread of life."

Then what must we do to live forever ?

Come to the Lord Jesus. Believe on him.

If we do not, what will become of us ?

If we do not believe in Jesus — we shall die the second
death.

HYMN 23. 7s.

'Twas to save our souls from dying,
Save us from the burning flame,
Bitter groans and endless crying,
That the blessed Jesus came.

Help me, Lord, to love and fear thee,
 Trust and mind thee all my days;
 Then go dwell forever near thee,
 See thy face and sing thy praise.

Twenty-fourth Lesson.

God is good. Those who believe in Christ, the Son of
 God, have eternal life.

CATECHISM 24.

Recite John 3 : 16.

John 3 : 16. God so loved the world — that he gave his
 only-begotten Son — that whosoever believeth in him —
 should not perish—but have everlasting life.

What is "The Record" in 1 John 5 : 11, 12 ?

1 John 5 : 11, 12. This is the record :

That God hath given to us eternal life,

And this life is in his Son :

He that hath the Son hath life,

And he that hath not the Son of God—hath not life.

[This may be taught on the fingers.]

HYMN 24. Tune, "Wales," in S. S. Hosanna, p. 104.
 Anniversary and Sunday-School Hymns, No. 78. Oriola,
 p. 123.

THERE'S a Friend above all others,
 Oh ! how he loves !
 His is love beyond a brother's,
 Oh ! how he loves !
 Earthly friends may fail and leave us ;
 Earthly love may change and grieve us ;
 Jesus never will deceive us,
 Oh ! how he loves !

Jesus shed his blood to save us !
 Oh ! how he loves !
 All our hopes of heaven he gave us ;
 Oh ! how he loves !
 Looking down, he hears, he sees us ;
 Still the same, our Friend, our Jesus !
 Still the same, our Friend, our Jesus !
 Oh ! how he loves !

Jesus, be my Friend and Brother ;
 Oh ! how he loves !
 Jesus, I can trust no other ;
 Oh ! how he loves !
 Let me not from thee be driven ;
 Make me pure and fit for heaven ;
 Say my sins are all forgiven !
 Oh ! how he loves ! —*Two verses new.*

Twenty-fifth Lesson.

God is kind. The word of God is like pure milk for babes. It makes us grow to be like Jesus, if we hear and do it.

CATECHISM 25.

Recite 1 Peter 2 : 2.

1 Peter 2 : 2. As new-born babes — desire the sincere milk—of the word—that ye may grow thereby.

What is the sincere milk of the word ?

The pure word of God—spoken by Jesus—and by apostles and prophets.

How can we get their word ?

From the Bible,—and from those who preach and teach it.

Recite part of James 1 : 22.

James 1 : 22. But be ye doers of the word—and not hearers only.

How shall we grow, if we hear God's word and do it ?

Grow to be like Jesus.

POEM 25.

THE GROWING SONG.

AN EXERCISE.

Tune, Temperance Call, page 15 Anniversary Hymns of American Sunday-School Union. S. S. Bell, No. 2, p. 123. (Chorus might be sung to other notes imitating the tones of the nursery play, or spoken. Imitate the gestures of the play.)

LITTLE baby, weak and small,
How can you grow strong and tall ?
Can you ever be a man ?
Drink your milk and then you can.

Chorus.

Stretch your arms, little one, try, try, try,
How high ? so high, so, so high.
Drink, drink, drink, and try, try, try ;
How high ? so high, so, so high.

Fellow-Christians, weak and low,
God's pure word can make us grow.
Let us hear and heed the word,
Soon we shall be like our Lord.

Chorus.

Cheerily, heartily, let us try,
Aim high ! Aim high ! Aim, aim high !
Read, read, listen, pray and try,
Aim high, aim high, aim, aim high.—*Original.*

Twenty-sixth Lesson.

God is kind. Christ sends the Holy Spirit from the Father to give life, strength, and joy. (See John 15 : 26 ; John 4 ; John 7 : 37-39.)

CATECHISM 26.

What is written in 1 Cor. 10 : 4 ?

1 Cor. 10 : 4. That rock was Christ.

What was the rock in Horeb like ?

The rock in Horeb was like Christ.

How and why ?

Because Christ gives just what we must have.

What is it we must have ?

We must have the Spirit of Christ, the Holy Spirit.

What was the water like ? I mean the water that flowed from the smitten rock. What was that water like ?

The water from the rock was like the Holy Spirit.

How and why ?

Because the Spirit gives *life*, and *strength*, and *joy*.

Recite John 6 : 63.

John 6 : 63. It is the Spirit that quickeneth. It is the Spirit that gives life.

HYMN 26.

WATER SONG.

Tune, "Lily Dale;" or else "Some love to roam," with chorus adapted.

SOME love to drink from the foamy brink
Where the wine-drop's dance they see ;
But the water bright, in its silver light,
And a crystal cup for me.

O water ! bright water !
 Pure, precious, free !
 Yes, 'tis water bright, in its silver light,
 And a crystal cup for me.

Oh ! a goodly thing is the cooling spring,
 'Mong the rocks where the moss doth grow ;
 There's health in the tide, and there's music beside,
 In the brooklet's bounding flow.

O water ! etc.

As pure as heaven is the water given,
 'Tis forever fresh and new ;
 Distilled in the sky, it comes from on high,
 In the shower and the gentle dew.

O water ! etc.

Twenty-seventh Lesson.

God is love. The best way to be joyful is to be filled
 with the Spirit of God.

CATECHISM 27.

Recite part of Ephesians 5 : 18-20.

Ephesians 5 : 18-20. Be not drunk with wine,—wherein is excess,—but be filled with the Spirit—speaking to yourselves in hymns—singing and making melody—in your heart—to the Lord.

Recite Proverbs 20 : 1.

Proverbs 20 : 1. Wine is a mocker,—strong drink is raging,—and whosoever—is deceived thereby—is not wise.

Recite part of Proverbs 23 : 31, 32.

Proverbs 23 : 31, 32. Look not thou upon the wine—

when it is red, — . . . at the last — it biteth like a serpent
and stingeth like an adder.

Ephesians 5 : 18, 20, again.

HYMN 27. Tune, "Lily Dale."

THE LIVING WATER.

(See John 4.)

The day is hot, the air is dry,
The flowerets fade away ;
But God sends water from the sky,
And all is fresh and gay.
O water ! bright water,
Pure, precious, free !
Yes, 'tis water bright,
In its silver light,
And a crystal cup for me !

So Jesus sends his Spirit near,
Unseen as falls the dew ;
It comes our fainting souls to cheer,
It springs forever new !
Blest Spirit, Christ's Spirit,
Pure, precious, free,
This water bright,
Full of heaven's own light,
Dear Saviour, give to me.

This "living water" makes the heart
A well of love and joy ;
We long our blessings to impart,
And songs our lips employ.
Blest Spirit, etc.

— *Original.*

Twenty-eighth Lesson.

We must never take what does us harm.

CATECHISM 28.

Recite Proverbs 23 : 29, 30.

Proverbs 23 : 29, 30. Who hath wo? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine. They that go to seek mixed wine.

Tell me about ALCOHOL.

Alcohol—is a stim-u-la-ting poison.

Alcohol—makes our hearts beat too fast.—It makes us wild and crazy—or heavy and stupid—till we sleep or die.

Does any one drink alcohol?

Yes. There is alcohol in brandy—whisky—rum—gin—punch—wine—ale—beer—lager beer—and frothing cider.

[Counting on the fingers.]

Yes, and there are other poisons in them too.

Now tell me about Opium and Tobacco.

Opium and Tobacco—are narcotic poisons. They make our hearts beat too slowly.—They hurt our heads inside.—They take away our strength.

What medicines have opium in them?

Laudanum, Paregoric, and Morphine.

How do men poison themselves with tobacco?

By chewing and smoking it,—and by using segars and snuff.

May we eat and drink all we want?

NO. WE MUST NEVER TAKE WHAT DOES US HARM.

HYMN 28.

THE TEMPERANCE VOLUNTEER.

Tune, "Crambambuli." Anniversary Hymns, 2.

My drink shall be the flowing fountain,
 Transparent, sparkling, cool, and pure,
 Fresh from the cleft of rocky mountain,
 For fevered heat and thirst a cure.
 Ye madd'ning drinks, begone from me,
 Gin, Rum, Wine, Beer, and all of ye!—
 Go, go, begone from me! go, go, begone!

I saw a sight most melancholy,
 A drunkard in the public way,
 His face was fire, his voice was folly;
 There wallowing like a swine he lay!
 O drinks of fools! begone from me, etc.

Long as I live this thought I'll cherish,
 If Heaven vouchsafe to KEEP ME FREE,
 Strong drink is but the way to perish;
 Cold water is the drink for me!
 Ye TREACHEROUS drinks, begone from me, etc.

Twenty-ninth Lesson.

God is good. He gives us all our pleasures and all
 our powers.

CATECHISM 29.

Recite 1 John 4 : 8.

1 John 4 : 8. God is love.

What shows God's love?

God gives us all our pleasures. God gives us all our
 powers.

What is said in 1 Timothy 6 : 17?

1 Timothy 6 : 17. Trust . . . in the living God—who giveth us—richly—all things to enjoy.

What is the best pleasure ?

The best pleasure is joy in the Holy Spirit.

HYMN 29.

THE CHRISTIAN'S JOY.

6s and 9s. Child's Hosanna, p. 38.

How happy are they
Who their Saviour obey,
And have laid up their treasure above !
Oh ! what tongue can express
The sweet comfort and peace
Of a soul in its earliest love !

'Tis heaven below
The Redeemer to know !
And the angels could do nothing more
Than to sit at his feet,
And the story repeat,
And the Saviour of sinners adore.

Jesus all the day long,
Is the joy and the song !
And salvation through faith in his name !
Oh ! that all would believe,
And the Spirit receive,
And their song and their joy be the same.

Thirtieth Lesson.

When you are tempted to wrong, say No.

CATECHISM 30.

Say the Lord's Prayer.

(See First Lesson.)

Lead us not into what ?

Lead us not into temptation.

Deliver us from what ?

Deliver us from evil.

Recite Proverbs 1 : 10.

Proverbs 1 : 10. My son—if sinners entice thee—consent thou not.

TEMPTATION. 30.

8s and 6s.

“Will you walk into my parlor ?”

Said a Spider to a Fly :

“’Tis the prettiest little parlor

That ever you did spy.

The way into my parlor

Is up a winding stair,

And I have many pretty things

To show you when you’re there.”

“Oh ! no, no,” said the little Fly,

To ask me is in vain ;

For who goes up your winding stairs

Can ne’er come down again.”

The Spider turned him round about,

And went into his den,

For well he knew the silly Fly

Would soon be back again.

So he wove a subtle web

In a little corner sly,

And set his table ready
To dine upon the Fly.
He went out to his door again,
And merrily did sing :
“ Come hither, hither, pretty Fly,
With pearl and silver wing ;
Your robes are green and purple,
There’s a crest upon your head,
Your eyes are like the diamond bright,
But mine are dull as lead.”

Alas ! alas ! how very soon
This silly little Fly,
Hearing his wily, flattering words
Came slowly flitting by.
With buzzing wings she hung aloft,
Then near and nearer drew—
Thought only of her brilliant eyes,
And green and purple hue ;
Thought only of her crested head—
Poor foolish thing ! At last
Up jumped the cunning Spider,
And fiercely held her fast.
He dragged her up his winding stair,
Into his dismal den,
Within his little parlor—but
She ne’er came out again !

And now dear little children
Who may this story read,
To idle, silly, flattering words,
I pray you ne’er give heed :
Unto an evil counsellor
Close heart and ear and eye,
And take a lesson from this tale
Of the Spider and the Fly.—*Mary Howitt.*

Thirty-first Lesson.

God is kind and full of pity. He sends pain and sorrow, but he does not like to do it.

CATECHISM 31.

Recite 1 John 4 : 16.

1 John 4 : 16. God is love.

Recite 1 Timothy 6 : 17.

1 Timothy 6 : 17. The living God who giveth us richly all things to enjoy.

Does God send pains and sorrows too ?

Yes, God sends pains and sorrows,—but he would rather not.

Recite Lamentations 3 : 33.

Lamentations 3 : 33. The Lord does not afflict willingly—nor grieve—the children of men.

Recite Lamentations 3 : 32.

Lamentations 3 : 32. Though he cause grief—yet will he have compassion—according to the multitude of his mercies.

Repeat the words of God written in Ezekiel 18 : 32.

Ezekiel 18 : 32. I have no pleasure in—the death of him that dieth—saith the Lord God—wherefore turn and live ye.

HYMN 31. S. M.

The pity of the Lord
For those who fear his name
Is such as tender parents feel ;
He knows our feeble frame.

He will not always chide ;
And when his strokes are felt,
His strokes are fewer than our sins,
And lighter than our guilt.

Thirty-second Lesson.

God gives us all our friends. God gives us his beloved
Son Jesus to be our Saviour.

CATECHISM 32.

Recite 1 John 4 : 16.

1 John 4 : 16. God is love.

*God gives us all our friends. He gives us love. Recite,
God gives us our fathers and mothers, etc.*

[Counting seven on the fingers.] God gives us our fathers and mothers—our sisters and brothers—our grandfathers and grandmothers—our uncles and aunts and cousins—our pastors and teachers—our school-fellows and friends—and all who love us.

And what is best of all ?

And what is best of all—God gives us his dear Son Jesus—to be our Saviour.

Recite John 3 : 16.

John 3 : 16. God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

When the Lord Jesus was in the world, what did he give us ?
Jesus gave us—the word of God—and his apostles.

Now that the Lord Jesus is in heaven, what does he send to us ?

Jesus sends us — the Holy Spirit — and preachers and teachers.

HYMN 32. Tune, Nuremburg. Chorus sung by boys and girls alternately. 7s. Oriola, p. 54.

FIRST PART.

"Let us with a joyful mind
Praise the Lord, for he is kind ;

Chorus.

For his mercies shall endure,
Ever faithful, ever sure."—*Milton.*
All we eat and drink and wear,
Proves our heavenly Father's care.—*Chorus.*
Earth and sky, and flower and tree,
All we hear, and feel and see,—*Chorus.*
All our power to feel and move,
Shows our heavenly Father's love.—*Chorus.*
Father, mother, home, and friends
Are the gifts his goodness sends ;—*Chorus.*
But one gift above the rest
Is the noblest and the best,—*Chorus.*
His own Son the Father gives !
Jesus died ! and Jesus lives !—*Chorus.*

SECOND PART.

"Sing we then with saints above
Praises to redeeming love,"—*Chorus.*
Praises for the Son from heaven,
Through whose death we are forgiven !—*Chorus.*
For the Spirit from above,
Filling us with life and love !—*Chorus.*
For the Father reconciled,
Blessing each repentant child !—*Chorus.*
Praise the Father, praise the Son,
Praise the Spirit, Three in One !
For his mercies shall endure,
Ever faithful, ever sure.

—*Original, except Chorus.*

Thirty-third Lesson.

The Lord Jesus is the Good Shepherd.

CATECHISM 33.

Recite Psalm 23 : 1, 2.

Psalm 23 : 1, 2. The Lord is my Shepherd—I shall not want.—He maketh me to lie down—in green pastures—he leadeth me—beside the still waters.

Recite Isaiah 40 : 11.

Isaiah 40 : 11. He shall gather the lambs — with his arm,—and carry them—in his bosom.

Recite John 10 : 14, 15, 27, 28.

John 10. Jesus said, “I am the good Shepherd — and know my sheep—and am known of mine,— . . . and I lay down my life—for the sheep.—My sheep hear my voice,—and I know them,—and they follow me ;—and I give unto them eternal life ;—and they shall never perish,—neither shall any one — pluck them out of my hand.”

Who is the good Shepherd ?

The Lord Jesus is the good Shepherd.

Who are his sheep and lambs ?

All who know him—and hear his voice—and follow him.

How does Jesus speak to his people ?

By his word and his Spirit.

What has he done for his sheep ?

He laid down his life for the sheep.

Who is like the wolf ?

Satan, the devil.

Can he carry off Christ's sheep ?

No ; no one shall pluck them out of the hands of Jesus.

HYMN 33. 6s and 5s.

Do no sinful action,
 Speak no angry word;
 Ye belong to Jesus,
 Children of the Lord.
 Christ was meek and gentle,
 Christ was kind and true;
 And his little children
 Must be holy too.

Prayer to the good Shepherd.

Jesus, I thy lamb would be;
 Jesus, I would follow thee.
 Samuel was thy child of old;
 Take me too within thy fold.

Thirty-fourth Lesson.

Christ is our best Friend.

CATECHISM 34.

Recite John 15 : 13, 14.

John 15 : 13, 14. Jesus said — Greater love hath no man — than this — that a man lay down his life — for his friends. Ye are my friends — if ye do whatsoever I command you. [Comments and questions.]

Recite Matthew 10 : 32, 33.

Matthew 10 : 32, 33. Jesus said — Whosoever shall confess me — before men, — him will I confess — before my Father who is in heaven. — But whosoever shall deny me — before men, — him will I also deny — before my Father who is in heaven. [Teacher explains.]

Recite parts of Luke 13 : 25, 27.

Luke 13 : 25, 27. Jesus said to the wicked—When “ye begin to stand without,—and to knock at the door—saying—‘Lord, Lord, open unto us,’— . . . he shall say—‘I tell you I know you not: . . . depart from me—all ye workers of iniquity.’”

HYMN 34. Tune in Child’s Hosanna, p. 27 ; Anniversary Hymns, Am. S. S. U., p. 79 ; Oriola, p. 226 ; S. S. Bell, No. 1, p. 193.

WE’RE the lambs of the flock,
And no danger we fear,
When the voice and the call
Of our Shepherd we hear.
Then we follow, then we follow,
Then we follow, follow, follow, follow,
In the steps of the flock,
When the Shepherd we hear.

We are tiny and weak,
But our Shepherd is strong !
From the wolf he defendeth us
All the day long,
If we follow, etc.,
In the track of his chosen ones
All the day long.

The pastures are green,
And the flowers bloom around ;
By the side of still waters
He lets us lie down,
If we follow, etc.,
If we follow his call
When the flowers bloom around.

Oh ! that all the dear lambs
Had a heart to reply,
When the great Shepherd calls
From his mansion on high.
We will follow, etc.,
We will follow the Lord
To his home in the sky.

Thirty-fifth Lesson.

God is kind even to bad people, and to those who never thank him. When we were yet sinners he sent his beloved Son to die for us.

CATECHISM 35.

Repeat Luke 6 : 35, and Matt. 5 : 45.

Luke 6 : 35. God is kind to the unthankful and the evil.

Matt. 5 : 45. He maketh his sun to rise on the evil and on the good; and sendeth rain on the just and on the unjust.

Is God ever kind to those who have offended him? Answer from Nehemiah 9 : 17.

From Nehemiah 9 : 17. God is slow to anger, and ready to forgive.

Repeat Romans 5 : 8.

Romans 5 : 8. God commendeth his love towards us, in that while we were yet sinners Christ died for us.

HYMN 35. C. M. Tune, "Azmon." Child's Hosanna, p. 134; Oriola, p. 94.

ALAS ! and did my Saviour bleed ?
And did my Saviour die ?
Would he devote that sacred head
For such a worm as I ?

Was it for sins that I have done
He groaned upon the tree ?
Amazing pity ! grace unknown !
And love beyond degree !

But words and tears can ne'er repay
The debt of love I owe :
Here, Lord, I give myself away ;
'Tis all that I can do.

Thirty-sixth Lesson.

We must repent and turn to God. God is merciful and gracious.

CATECHISM 36.

What did the Lord Jesus tell the rich young man? Answer from Mark 10 : 18.

Mark 10 : 18. There is none good but one; that is God.

Recite Psalm 14 : 2.

Psalm 14 : 2. The Lord looked down—from heaven—upon the children of men—to see—

And what did he see? Answer from the same Psalm.

They are all gone aside—they are all together become filthy;—there is none that doeth good—no, not one.

Recite Acts 17 : 30.

Acts 17 : 30. God now commandeth all men—everywhere—to repent.

Why? Answer from Acts 17 : 31.

Acts 17 : 31. Because he has appointed a day—in which he will judge the world.

God commands us to repent. What did the younger son say when he repented? It tells in Luke 15 : 18, 19.

Luke 15 : 18, 19. I will arise—and go to my father,—and will say to him,—Father, I have sinned—against heaven and before thee—and am no more worthy—to be called thy son:—make me as one of thy hired servants.

What did his father do when he saw him? It tells in Luke 15 : 20.

Luke 15 : 20. When he was yet a great way off—his father saw him—and had compassion,—and ran—and fell on his neck,—and kissed him.

Who are like that young man ?

Sinners who truly repent—are like that young man.

Who is like that father ?

God is like that father.

Recite Luke 15 : 7.

Luke 15 : 7. Likewise joy shall be in heaven over one sinner that repenteth.

HYMN 36. — “The Prodigal’s Return.” Anniversary Hymns, American Sunday-School Union, p. 101; Sabbath-School Bell, No. 1, p. 87.

“WHAT have I gained by sin,” he said,
 “ But hunger, shame, and fear ?
 My father’s house abounds in bread,
 While I am starving here.

Chorus.

“ I’ll not die here for bread,” he cries,
 Nor starve in foreign lands ;
 My Father’s house has large supplies,
 And bounteous are his hands.
 I’ll not die here for bread.

‘ I’ll go and tell him all I’ve done,
 Fall down before his face ;
 Unworthy to be called his son,
 I’ll seek a servant’s place.”
 I’ll not die here, etc.

His father saw him coming back,
 He saw, he ran, he smiled ;
 And threw his arms around the neck
 Of his rebellious child.

“ O father ! I have sinned, forgive ”—
 “ Enough,” the father said ;
 “ Rejoice, my house, my son’s alive,
 For whom I mourned as dead.
 I’ll die no more, etc.

“ Now let the fatted calf be slain,
And spread the news around !
My son was dead and lives again,
Was lost, but now is found.”
I'll die no more for bread, etc.

'Tis thus the Lord his love reveals,
To call poor sinners home,
More than a father's love he feels,
And welcomes all that come.
I'll die no more, etc.

Thirty-seventh Lesson.

We must believe in Christ. God forgives all who believe.

CATECHISM 37.

God told Moses to lift up a serpent of brass upon a pole.

What for ?

The serpent of brass was lifted up that whoever looked at it might not die.

What was the matter with the people ?

They were poisoned by snakes and were going to die.

What did God promise ?

God promised that whoever looked at it should not die but live.

Who was cured ?

Whoever believed and looked was cured.

Who died ?

Whoever did not look died.

Recite John 3 : 14, 15.

John 3 : 14, 15. As Moses lifted up the serpent—in the wilderness—even so must the Son of Man be lifted up—

that whoever believeth in him — should not perish — but have eternal life.

Who is the Son of Man?

Jesus Christ is the Son of Man — and the Son of God.

How was he lifted up?

Jesus Christ — was lifted up upon the cross — and died.

How is our Lord Jesus lifted up now? Two answers.

1. Jesus is higher than the heavens — and lord over all.

2. Jesus is preached of—to all men.

Why is Jesus lifted up? What for?

Jesus is lifted up—that whoever believes in him—should not perish—but have eternal life.

What is the matter with us?

We are poisoned by sin—and are going to die—the second death.

Who are saved?

Whoever believes in Jesus is saved.

Who perish?

Whoever does not believe in Jesus—perishes.

Recite Acts 16 : 30, 31.

Acts 16 : 30, 31. What must I do to be saved?

Believe on the Lord Jesus Christ, and thou shalt be saved.

HYMN 37. 7s.

EVERY naughty thing I do,
Every naughty word I say,
Every naughty feeling too,
Makes God angry every day.

Who can take my sins away,
Who can cure and who forgive!

Hark ! I hear our Father say,
 " Look to Jesus, look and live."

Jesus, Saviour, Son of God,
 On the cross uplifted high—
 In thy agony and blood,
 Dying, that I need not die—

Blessed Jesus, I believe—
 Save me, cure me, bid me live !
 Precious Saviour, now receive,
 Strengthen, help me and forgive !

—*Original. By the author of " I want to be Angel."*

Thirty-eighth Lesson.

God is loving and kind. God is good.

CATECHISM 38. A REVIEW.

1 John 4 : 16. God is love.

John 5 : 26. The Father hath life in himself.

Acts 17 : 25. He giveth to all—life and breath, and all things.

Texts.

1 John 4 : 16. God is love.

Genesis 2 : 7. The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life.

Daniel 5 : 23. God in whose hand thy breath is, and whose are all thy ways.

1 Timothy 6 : 17. Trust in the living God who giveth us all things richly to enjoy.

Lamentations 3 : 33. The Lord does not afflict willingly nor grieve the children of men.

Ezekiel 18 : 32. "I have no pleasure in the death of him that dieth," saith the Lord ; "wherefore turn and live."

Psalm 68 : 5. A father of the fatherless, and a judge of the widows, is God in his holy habitation.

Luke 6 : 35. God is kind to the unthankful and the evil.

Nehemiah 9 : 17. God is slow to anger and ready to forgive.

Romans 5 : 8. God commendeth his love towards us in that while we were yet sinners Christ died for us.

John 3 : 16. God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Luke 15 : 7. Likewise joy shall be in heaven over one sinner that repenteth.

1 John 4 : 10. Herein is love, not that we loved God, but that he loved us, and sent his Son.

HYMN 38.—C. M. Chorus in Methodist Collection.

DID Jesus hang upon the cross,
 And groan and bleed for me ?
 And did he die that I might live ?
 How loving he must be !
 O the Lamb, the bleeding Lamb,
 The Lamb of Calvary,
 The Lamb that was slain,
 And has risen again
 To intercede for me !

Will Jesus send his Spirit down
 To live and work in me ?
 And will he make me like himself ?
 How loving he must be ! etc.

Is he preparing, where he lives,
 A happy home for me?
 And will he come and take me there?
 How loving he must be ! etc.
 —Original, except chorus.

Thirty-ninth Lesson.

God is true. God keeps his promises.

CATECHISM 39.

Recite God's promise to Noah after the flood. It is printed in Genesis 9 : 15.

Genesis 9 : 15. The waters—shall no more become a flood—to destroy all living creatures.

What is the sign that it will stop raining before it makes such a flood?

God's rainbow in the cloud. (See Genesis 9 : 13.)

How many years has God been keeping that promise?

God has kept that promise—more than three thousand years.

“ MY heart leaps up when I behold
 A rainbow in the sky !”
 My heavenly Father set it there,
 So bright ! so fair ! so high !

My heart leaps up ! God gives the sign !
 The storm will pass away !
 Oh ! doubt no more ; his word is sure.
 Believe—believe ; obey.

Name the four seasons.

Spring, summer, autumn, winter.

Recite God's promise written in Genesis 8 : 22.

Genesis 8 : 22. While the earth remaineth—seed-time and harvest—and cold and heat—and summer and winter—and day and night—shall not cease.

How long has God gone on keeping that promise ?

God has kept that promise—more than three thousand years ; —he remembers it — every morning — and every evening.

Recite the Lord's promise to his people written in John 16 : 23, 24.

John 16 : 23, 24. Jesus said—"Whatsoever ye shall ask the Father—in my name—he will give it you."

Will God keep that promise, too ?

YES. GOD KEEPS ALL HIS PROMISES. GOD IS TRUE AND FAITHFUL.

HYMN 39. — Tune, "Martyn." Child's Hosanna, p. 73 ; Oriola, p. 26.

CHILD.

HOWLING winds and chilling rains,
Will you never pass away ?
Blighted gardens, withered plains,
Will you never more look gay ?

MOTHER.

Yes, the flowers will pierce the mold,
Fields will wave with green and gold :
Seed-time comes, and harvest too.
God is faithful, God is true.

CHILD.

Scorching suns and weary hours,
Will you never pass away ?
I would give all summer's flowers,
For one merry Christmas play !

FATHER.

Wait awhile. The sleds will go
Swiftly o'er the sparkling snow.
Summer comes, and winter too;
God is faithful, God is true.

Fortieth Lesson.

God is true. God does as he says.

CATECHISM 40.

Tell me about Adam and Eve, and about Satan the enemy coming in the serpent. [Replies.]

Recite Genesis 3 : 15.

Genesis 3 : 15. I will put enmity—between thee and the woman—and between thy seed—and her seed ;—it shall bruise thy head,—and thou shalt bruise his heel.

The Lord said to Satan, "I will put enmity between thee and the woman." How did God keep that word?

God set Eve against sin and Satan.

"I will put enmity between thy seed and her seed." Is God keeping that word?

Yes. God sets all believers — against tempters — and against sin.

Is there war in this world?

Yes. There is war—between evil and good—in all the world.

Who are for evil and against God?

The "seed of the serpent," — the "children of the devil."

Who are for goodness and against Satan?

The "seed of the woman," the children of Eve.

Who are "the seed of the serpent"?

1. All who are false and cruel—as he is.

2. All tempters—are children of the devil—and so are all who go on in bad ways.

Who are "the seed of the woman"?

1. Jesus Christ—is the greatest of Eve's children. He is "the seed of the woman."

2. Those who trust in God—and turn from sin—and follow Jesus—are "the seed of the woman."

Who leads wicked ones to war against God and goodness?
Satan is the leader—of the wicked.

Who leads God's believing people to war against evil?
Christ Jesus. He is "the Captain—of our salvation."

Who will win the victory?

Christ Jesus and his people. He crushes Satan—as a strong man—kills a snake.

HYMN 40.—8s and 6s. Sung by many to the "Marseillaise."

AM I a soldier of the cross,
A follower of the Lamb,
And shall I fear to own his cause,
Or blush to speak his name?

Shall I be carried to the skies
On flowery beds of ease?
While others fought to win the prize,
And sailed through bloody seas?

Are there no foes for me to face?
Must I not stem the flood?
Is this vain world a friend to grace,
To help me on to God?

Sure I must fight if I would reign,
Increase my courage, Lord!
I'll bear the toil, endure the pain,
Supported by thy word.

F o r t y - f i r s t L e s s o n .

God keeps his promises.

Learn Fortieth Catechism.

HYMN 41.—Earth's Battle-Cry. Tune, "Scots wha hae,"
or Bruce's Address.

MEN, for whom the Saviour bled,
Christians, by the Spirit led,
Jesus marches at your head !

On to victory !

Hark ! it is your Captain's cry,
Jesus calls you from on high !

" Nobly do, or nobly die !

Follow, follow me.

" Now's the day, and now's the hour ;
See the clouds of battle lower ;
Satan comes with deadly power,
Sin and slavery !

Who would fail his soul to save,
Who would fill a cursed grave,
Who so base as live a slave,
Let him yield or flee.

" Who for God and right and law,
Freedom's sword will freely draw,
Freeman stand, or freeman fall,
Let him follow me !
Fight ! for I have crushed the foe !
Fight ! for you shall lay him low !
Onward, shouting as you go,
' Christ and victory ! ' "

—*Original.*

Forty-second Lesson.

God keeps his promises.

CATECHISM 41.

Recite God's words in Eden. Genesis 3 : 15.

Genesis 3 : 15. I will put enmity—between thee and the woman—and between thy seed and her seed ; — it shall bruise thy head—and thou shalt bruise his heel.

“It shall bruise thy head.” Who shall?

Christ bruises Satan's head—so that he can not destroy—God's people.

Tell me three things Jesus has done to save us?

1. Jesus died for our sins ;—and now he intercedes for us—in heaven.

2. Jesus has shown us God's love — and wins our hearts.

3. Jesus sends us the Holy Spirit—to make us good and holy.

HYMN 42.—We will Stand for the Right. Words from Sabbath Chimes. Tune and words in Golden Chain, p. 82. 10s and 12s.

THIS life is a battle with Satan and sin,
And we are the soldiers the vict'ry to win ;
And Christ is the Captain of our little band,
Whatever opposes, for him we shall stand ;
We will stand for the right, we will stand for the right,
We will stand for the right, we will stand for the right.

To God, for our armor, we'll fail not to go,
He'll clothe us with truth and with righteousness too ;
The “gospel of peace” shall our footsteps attend,
The “good shield of faith” from all harm shall defend.
We will stand, etc.

Salvation our helmet, the Bible our sword,
 Though wily our foes we are "strong in the Lord;"
 While watching and praying our armor keeps bright,
 Our Jesus will help us to stand for the right.

We will stand, etc.

Though little temptations (the worst ones of all)
 Will often beset us, to make us to fall;
 We'll "stand up for Jesus," and when life is o'er,
 For us he'll be standing on Jordan's bright shore.

We will stand, etc.

Forty-third Lesson.

God keeps his promise.

CATECHISM 42.

Recite Genesis 3 : 15.

Genesis 3 : 15. I will put enmity—between thee and the woman—and between thy seed and her seed;— it shall bruise thy head—and thou shalt bruise his heel.

God said to Satan: "Thou shalt bruise his heel." What does that mean?

Satan and his children — will hurt Christ and his people.

Did they hurt Jesus Christ?

Yes; they opposed—and killed him.

Do they hate and vex his people? Recite 1 John 3 : 13.

1 John 3 : 13. Marvel not—if the world hate you.

"Marvel not" means "do not wonder." *Recite Luke 12 : 4, 5.*

Luke 12 : 4, 5. Be not afraid—of them that kill the body—and after that—have no more that they can do;— but . . . fear him — who after he has killed — has power to cast into hell,—yea, I say unto you—fear him.

HYMN 43.—From Bradbury's Golden Shower, by permission. Tune on the cover.

[It can also be sung to "Scots wha hae," adding or omitting the chorus.]

FIRMLY brethren, firmly stand,
All united, heart and hand,
One unbroken valiant band,
Dauntless, brave, and true.
Die on the field of battle,
Die on the field of battle,
Die on the field of battle,
Glory in view.

Lift your banner, lift it high,
Raise the Christian battle-cry,
Christ, your glorious leader, nigh,
Calls aloud to you.
Die on the field of battle, etc.

Once our father-freemen cried,
"Victory or death betide!"
But with Jesus on our side,
"Death and vict'ry too!"—*Chorus.*

Christ our Captain, Christ our boast,
Quells the dark Satanic host!
Fall we then each at his post,
Fall as heroes do.—*Chorus.*

Forty-fourth Lesson.

God is true. Serve Christ.

CATECHISM 43.

Recite Genesis 3 : 15.

Genesis 3 : 15. I will put enmity—between thee and the woman—and between thy seed and her seed;—it shall bruise thy head,—and thou shalt bruise his heel.

God's words come true. There is enmity between Satan and Christ, and between their followers. How do Satan and his children fight?

1. Christ's soldiers resist temptation.
2. They tell God's messages.
3. They try to make people good and happy.
4. They turn them from Satan to Christ.

Who fights on their side to help them?

The Holy Spirit. He leads Christ's people and he makes them strong.

Recite 2 Corinthians 10 : 4.

2 Corinthians 10 : 4. The weapons of our warfare are not carnal; but mighty through God.

HYMN 44.—From Union Hymns and Music. Also in Sabbath-School Bell, No. 1, p. 126.

LIVE on the field of battle !
 Be earnest in the fight ;
 Stand forth with manly courage,
 And struggle for the right !
 Live ! live ! live ! live !
 On the field of battle !

WATCH on the field of battle !
 The foe is everywhere ;
 His fiery darts fly thickly,
 Like lightning through the air.
 Watch ! watch ! watch ! watch !
 On the field of battle !

PRAY on the field of battle !
 God works with those who pray ;
 His mighty arm can nerve us,
 And make us win the day.
 Pray ! pray ! pray ! pray !
 On the field of battle !

Die on the field of battle!
 'Tis noble thus to die;
 God smiles on valiant soldiers—
 Their record is on high.
 Die! die! die! die!
 On the field of battle.

—By the Rev. Edwin H. Nevin.

Forty-fifth Lesson.

God is true. All will be as he says it will.

CATECHISM 44.

Recite Genesis 3 : 15.

Genesis 3 : 15. I will put enmity—between thee and the woman — and between thy seed and her seed ; — it shall bruise thy head—and thou shalt bruise his heel.

God's words came true at once, for he set Eve against Satan and sin. They have been coming true ever since, and the war goes on now as God said it should. Has God told us what the end of it will be?

God has told us what the end will be. It is written in Revelation 20 and 21.

What will be the end?

1. Satan will be thrown—into the lake of fire.
2. Jesus will come in the clouds.
3. The earth and sky will pass away.
4. The dead and the living—small and great—will stand before God.
5. Whoever is not found written—among Christ's people—will be thrown—into the lake of fire. This is the second death.

6. There will be—a new heaven—and a new earth ;—and Christ's people—will live with God.—“ And there shall be no more death—neither sorrow—nor crying—neither shall there be—any more pain.”

Recite Revelation 21 : 5.

Revelation 21 : 5. And he said—write—for these words are true and faithful.

Recite Matthew 24 : 35.

Matthew 24 : 35. Heaven and earth—shall pass away ;—but my words—shall not pass away.

HYMN 45.—Luther's Hymn.

GREAT God, what do I see and hear ?

The end of all created !

The Judge of all men doth appear,

On clouds of glory seated !

The trumpet sounds ! the graves restore

The dead which they contained before !

Prepare, my soul, to meet him.

Forty-sixth Lesson.

God is faithful. We may safely trust him.

CATECHISM 45.

Recite parts of Deuteronomy, 32 : 4.

Deuteronomy 32 : 4. He is the Rock, . . . a God of truth.

When God says, “ O wicked man, thou shalt surely die,” will that man surely die the second death? Ezekiel 38 : 8.

Ezekiel 33 : 8. That wicked man shall die in his iniquity.

What does God promise to those who love him? Romans 8 : 28.

Romans 8 : 28. All things—work together for good—to those who love God.

What does God promise to penitent sinners? Acts 16 : 31.

Acts 16 : 31. Believe—on the Lord Jesus Christ—and thou shalt be saved.

HYMN 46. — Portuguese Hymn. Child's Hosanna, p. 115 ; Oriola, p. 194.

How firm a foundation,
Ye saints of the Lord,
Is laid for your faith
In his excellent word ;
What more can he say
Then to you he hath said,
You who unto Jesus
For refuge have fled ?

Fear not, I am with thee,
Oh ! be not dismayed,
I, I am thy God,
And will still give thee aid ;
I'll strengthen thee, help thee,
And cause thee to stand,
Upheld by my righteous,
Omnipotent hand.

The soul that to Jesus
Has fled for repose,
I will not, I will not
Desert to his foes ;
That soul, though all hell
Shall endeavor to shake,
I'll never—no, never—
No, never forsake.

Forty-seventh Lesson.

Our Father is the one only Lord God. He is in Heaven and everywhere. He knows every thing and can do every thing. He was in the beginning, is, and ever shall be. He is the Most High. He is holy, loving, kind, merciful, gracious, true, and faithful. We are to love, fear, worship, and obey him.

CATECHISM 46. REVIEW.

Recite Mark 12 : 32.

Mark 12 : 32. There is—one God;—and there is none other but he.

Recite Genesis 1 : 1. The first verse in the Bible.

Genesis 1 : 1. In the beginning — God created — the heaven and the earth.

What does our Lord Jesus teach us to say to our God?

Our Father who art in heaven.

What do the living ones in heaven say about our God?

Revelation 4 : 8.

Revelation 4 : 8. Holy, holy, holy, — Lord God Almighty—which was, and is, and is to come.

What did the seraphim when on earth say about God?

Isaiah 6 : 3.

Isaiah 6 : 3. Holy, holy, holy—is the Lord of hosts:—the whole earth is full of his glory.

What did Moses say about our God? Deuteronomy

32 : 4.

Deuteronomy 32 : 4. He is the Rock,—his work is perfect:—for all his ways are judgment:—a God of truth, and without iniquity,—just and right is he.

What did the apostle Paul call our God in Hebrews 12 : 23 ?

Hebrews 12 : 23. God the judge of all.

What did the apostle John say of God? 1 John 4 : 16.

1 John 4 : 16. God is love.

Then what ought we to do? Name four things.

Love him. Fear him. Worship him. Obey him.

HYMN 47. L. M.

GREAT God ! and wilt thou condescend
To be my Father and my Friend ?
I a poor child, and thou so high,
The Lord of earth, and air, and sky !

Art thou my Father ! Then I'll be
A meek, obedient child to thee ;
And try, in word, and deed, and thought,
To serve and please thee as I ought.

Art thou my Father ! I'll depend
Upon the care of such a friend ;
And only wish to do and be
Whatever seemeth good to thee.

Art thou my Father ! Then, at last,
When all my days on earth are past,
Send down and take me, in thy love,
To be thy better child above.

Forty-eighth Lesson.

God is our Saviour. We are to repent, believe, profess him and obey him. Those who will not believe are not saved.

CATECHISM 47.

What did God see when he looked down? Recite Psalm 14 : 3.

Psalm 14 : 3. They are all gone aside,—they are—all together—become filthy;—there is none that doeth good—no, not one.

Though we are so sinful, what has God done for us? Recite John 3 : 16.

John 3 : 16. God so loved the world,—that he gave his only begotten Son—that whosoever believeth in him should not perish,—but have eternal life.

Whom did Jesus send to tell this good news?

Jesus sent the apostles.—Their word is in the Bible.—Now he sends pastors and teachers.

Whom does the Lord Jesus send from heaven with the word?

The Lord Jesus — sends the Holy Spirit — with the word.

Who are saved?

Whoever believes in Jesus—is saved.

Who are condemned and perish? (See John 3.)

Whoever does not believe in Jesus—is condemned.

What shall we do then? Name four things.

Repent of sin. Believe in Christ. Profess him. Follow him.

HYMN 48. S. M.

SINCE Jesus died for all,
 Will all go up to heaven.
 No. Those who will not leave off sin
 Can never be forgiven.

I who have done so wrong,
 How sorry I should be !
 How I should love and trust my Lord,
 Who died upon the tree !

Yes, I must be his child,
 Must serve and mind him well,
 For those who will not love our Lord,
 Deserve to sink to hell.

(See 1 Corinthians 16 : 22. John 3 : 18, 36.)

Forty-ninth Lesson.

We are to be baptized and to eat the Lord's Supper.

CATECHISM 48.

Name five things that we must not leave undone.

1. Be baptized. 2. Eat the Lord's Supper. 3. Meet with Christians. 4. Do them good. 5. Obey those who are over you.

Recite Mark 16 : 16.

Mark 16 : 16. He that believeth—and is baptized—shall be saved ;—but he that believeth not—shall be damned.

Recite the words of Jesus in 1 Corinthians 11 : 24, 25.

1 Corinthians 11 : 24, 25. "Take—eat :—this is my body—which is broken for you :—this do—in remembrance of me." "This cup—is the New Testament—in my blood :—this do ye—as oft as ye drink it—in remembrance of me."

*HYMN 49.—Child's Hosanna, p. 50; Oriola, p. 207; Sabbath-School Bell, No. 1, p. 110.

How pleasant thus to dwell below
 In fellowship of love;
 And, though we part, 'tis bliss to know,
 The good shall meet above.

Chorus.

Oh! that will be joyful, joyful, joyful;
 Oh! that will be joyful,
 To meet to part no more;
 To meet to part no more
 On Canaan's happy shore;
 And sing the everlasting song
 With those who've gone before.

The children who have loved the Lord
 Shall meet each other there;
 And teachers gain the rich reward
 Of all their toil and care.

Chorus.

Oh! that will be joyful, etc.

Fiftieth Lesson.

Christians are all brothers and sisters to each other.
 We are to meet together, and do each other good.

CATECHISM 49.

Recite Matt. 23 : 8, 9.

Matt. 23 : 8, 9. Jesus said—One is your Father—which is in heaven.—One is your Master—Christ;—and all ye—are brethren.

Who are God's family?

All the true Christians—in heaven and earth—are God's one family.

Where will they live at last? (See John 14 : 2, 3.)

In their Father's house.—Jesus said—"I go to prepare—a place for you."

Recite part of Heb. 10 : 24, 25.

Heb. 10 : 24, 25. Not forsaking—the assembling—of ourselves together,—but exhorting.

Recite 1 Peter 4 : 10.

1 Peter 4 : 10. As every man—has received the gift—minister the same—one to another.

HYMN 50.—Tune, "Greenville." Oriola, p. 200.

"LITTLE children, love each other,
'Tis the blessed Saviour's rule.
Every little one is brother
To his mates in Jesus' school.
We're all children of one Father,
The great God who lives above ;
Shall we quarrel? No ; much rather
We would be like him, all love.

"Selfish children's bad behavior
Shows they love themselves alone ;
But the children of the Saviour
Say not any thing's their own.
All they have they share with others,
Give kind looks and gentle words ;
Thus they live like happy brothers,
And are known to be the Lord's."

Fifty-first Lesson.

Christians are to obey those who have the care of them.
The younger are to submit to the elder.

CATECHISM 50.

Recite Heb. 13 : 17.

Heb. 13 : 17. Obey them that have the rule over you,
and submit yourselves ; for they watch for your souls.

Recite part of 1 Peter 5 : 5.

1 Peter 5 : 5. Likewise—ye younger—submit yourselves
unto the elder.

HYMN 51. From the S. S. Bell, No. 1, p. 132.

Oh ! I'll be a good child
As ever I can be ;
I'll mind what my elders
Say to me ;
I'll read my Bible
And keep the rule,
And early come
To the Sabbath-school.
Oh ! yes, oh ! yes,
I love my teacher still ;
I'll be a good child,
Indeed I will.

On the holy Sabbath-day I love,
I'll raise my song to the God above ;
My childish feet shall tread the court
Where happy Christian flocks resort.
Oh ! yes, oh ! yes, I love my pastor still ;
I'll be a good child, indeed I will.

When all my journey on earth is done,
I'll quick to the arms of my Saviour run ;

He'll fold me close to his gentle breast,
 There safe forever will I rest.
 Oh ! yes, oh ! yes, I love my Shepherd still ;
 I'll be a good child, indeed I will.—*Altered.*

Fifty-second Lesson.

What we are to do. Our God.

CATECHISM 51.

God is our Father. What must we do then ?

Love him. Fear him. Worship him. Obey him.

God is our Saviour. What must we do then ?

Repent of sin. Believe in Christ. Profess him. Follow him.

And what are we not to leave undone ?

Be baptized. Eat the Lord's Supper. Meet with Christians. Do them good. Obey those who are over us.

HYMN 52. Tune, "De Fleury." Child's Hosanna, p. 108 ; Oriola, p. 90.

THIS GOD IS THE GOD WE ADORE,
 OUR FATHER IN HEAVEN, our Friend,
 Whose love is as great as his power,
 And neither knows measure nor end ;
 In JESUS, the First and the Last,
 Whose SPIRIT shall guide us safe home :
 We'll praise HIM for all that is past,
 And trust HIM for all that's to come.

Fifty-third Lesson.

Walk with God our Father to his home in Heaven.
Follow Christ. Do as he did. Hear and obey the
word of God and the Holy Spirit. Do not hear those
who do not teach the same things that Christ and his
Apostles teach.

CATECHISM 52.

*Recite John 10 : 27, 28. What our Lord Jesus says about
his sheep.*

John 10 : 27, 28. My sheep hear my voice—and I know
them—and they follow me.—And I give unto them eternal
life.

*Recite Mark 9 : 7. What God the Father said about
Jesus.*

Mark 9 : 7. This is my beloved Son :—hear him.

*Recite 1 John 4 : 6. What John says of himself and the
other apostles.*

1 John 4 : 6. We are of God.—He that knoweth God—
heareth us ;—he that is not of God—heareth not us.—Here-
by know we—the spirit of truth—and the spirit of error.
[Explanation.]

(See also 1 John 4 : 1–6. Isaiah 8 : 19, 20. Gal. 1 : 6–9.
2 Cor. 11 : 13–15. 2 John 6–11.)

HYMN 53. “Light.” In Child’s Hosanna, p. 24 ; S. S.
Bell, p. 60 ; Oriola, p. 219.

PLEASANT is the Sabbath bell
In the light, in the light,
Seeming much of joy to tell
In the light of God.

But a music sweeter far,
In the light, in the light,
Breathes where angel-spirits are,
In the light of God.
Let us walk in the light,
Walk in the light,
Let us walk in the light,
In the light of God.

Shall we ever rise to dwell, In, etc.
Where immortal praises swell? In, etc.
And can children ever go In, etc.
Where eternal Sabbaths glow? In, etc.

Chorus. Let us walk, etc.

Yes, that bliss our own may be, In, etc.
All the good shall Jesus see, In, etc.
For the good a rest remains, In, etc.
Where the glorious Saviour reigns. In, etc.

Chorus. Let us walk, etc.

ADDITIONAL.

HYMN 54. C. M. Tune in Oriola, p. 144; S. S. Bell,
No. 1, p. 56.

God is in heaven—can he hear
A feeble prayer like mine?
Yes, little child, thou needst not fear,
He listeneth to thine.

God is in heaven—can he see
When I am doing wrong?
Yes, that he can. He looks at thee
All day and all night long.

God is in heaven—would he know
If I should tell a lie?
Yes, if thou saidst it very low
He'd hear it in the sky.

God is in heaven—can I go
To thank him for his care?
Not yet—but love him here below
And thou shalt praise him there.

HYMN 55. "God is Good." Tune in Child's Hosanna,
p. 110; S. S. Bell, No. 1, p. 135.

MORN amid the mountains,
Lovely solitude!
Gushing streams and fountains
Murmur, "God is good."

Murmur, murmur, murmur,
 "God is good."

Now the glad sun breaking
 Pours a golden flood;
 Deepest vales awaking,
 Echo, "God is good."
 Echo, echo, echo,
 "God is good."

Hymns of praise are ringing
 Through the leafy wood;
 Songsters sweetly singing,
 Warble, "God is good."
 Warble, warble, warble,
 "God is good."

Wake and join the chorus,
 Child, with soul endued;
 God, whose smile is o'er us,
 Evermore is good.
 Ever, ever, evermore is good.

HYMN 56. L. M.

I MUST not hurt a little fly;
 For if I hurt it, it will die.
 My teacher tells me God has said
 We must not hurt what God has made;
 For he is very kind and good,
 And gives e'en little flies their food;
 And he loves every little child
 That is good-natured, kind and mild.

HYMN 57. Tune in Child's Hosanna, p. 109; Oriola, p. 133; S. S. Bell, No. 1, p. 46; Anniversary Hymns, Am. S. S. Union, p. 17.

I THINK when I read that sweet story of old,
 When Jesus was here among men,
 How he called little children as lambs to his fold,
 I should like to have been with them then.

I wish that his hands had been placed on my head,
 That his arms had been thrown around me,
 And that I might have seen his kind look when he said :
 " Let the little ones come unto me."

Yet still to his footstool in prayer I may go,
 And ask for a share in his love ;
 And if I thus earnestly seek him below,
 I shall see him and hear him above

In that beautiful place he is gone to prepare,
 For all who are washed and forgiven ;
 And many dear children are gathering there,
 " For of such is the kingdom of heaven."

HYMN 58. Child's Hosanna, p. 155 ; Anniversary Hymns,
 S. S. U., p. 12 ; S. S. Bell, No. 1, p. 109 ; Oriola, p. 56.

We won't give up the Bible,
 God's holy book of truth ;
 The blessed staff of hoary age,
 The guide of early youth ;
 The lamp which sheds a glorious light
 O'er every dreary road ;
 The voice which speaks a Saviour's love,
 And leads us home to God.
 We won't give up, etc.

We won't give up the Bible,
 For it alone can tell
 The way to save our ruined souls
 From being sent to hell ;
 And it alone can tell us how
 We may have hopes of heaven,
 That through the Saviour's precious blood
 Our sins may be forgiven.
 We won't, etc.

HEAVEN.

HYMN 59. Tune, Child's Hosanna, p. 120; Ann. Hymns, Am. S. S. Union, p. 68; S. S. Bell, No. 1, p. 32.

I WANT to be an angel,
And with the angels stand,
A crown upon my forehead,
A harp within my hand;
There, right before my Saviour,
So glorious and so bright,
I'd wake the sweetest music,
And praise him day and night.

I never should be weary,
Nor ever shed a tear,
Nor ever know a sorrow,
Nor ever feel a fear;
But blessed, pure, and holy,
I'd dwell in Jesus' sight,
And with ten thousand thousands,
Praise him both day and night.

I know I'm weak and sinful,
But Jesus will forgive,
For many little children
Have gone to heaven to live.
Dear Saviour, when I languish,
And lay me down to die,
Oh! send a shining angel,
To bear me to the sky.

Oh! then I'll be an angel,
And with the angels stand,
A crown upon my forehead,
A harp within my hand.
And there before my Saviour,
So glorious and so bright,
I'll join the heavenly music,
And praise him day and night.

HYMN 60.—Child's Hosanna, p. 58; Oriola, p. 140; First S. S. Bell, p. 44; Ann. Hymns. Am. S. S. Union, p. 65.

AROUND the throne of God in heaven,
Ten thousand children stand,
Children whose sins are all forgiven,
A holy, happy band,
Singing glory, glory,
Glory be to God on high.

In flowing robes of spotless white,
See every one arrayed;
Dwelling in everlasting light,
And joys that never fade.
Singing, etc.

What brought them to that world above,
That heaven so bright and fair,
Where all is peace, and joy, and love;
How came those children there?
Singing, etc.

Because the Saviour shed his blood,
To wash away their sin;
Bathed in that pure and precious flood,
Behold them white and clean.
Singing, etc.

On earth they sought their Saviour's grace,
On earth they loved his name;
So now they see his blessed face,
And stand before the Lamb,
Singing glory, etc.

HYMN 61.—Tune in Child's Hosanna, p. 63; Anniversary Hymns, p. 14; Oriola, p. 181; Sabbath-School Bell, No. 1, p. 31.

THERE is a happy land,
Far, far away,
Where saints in glory stand,
Bright, bright as day.

Oh ! how they sweetly sing,
Worthy is our Saviour King ;
Loud let his praises ring,
Praise, praise for aye.

Come to that happy land,
Come, come away ;
Why will ye doubting stand,
Why still delay ?
Oh ! we shall happy be,
When, from sin and sorrow free,
Lord, we shall live with thee,
Blest, blest for aye.

Bright, in that happy land,
Beams every eye ;
Kept by a Father's hand,
Love can not die.
Oh ! then, to glory run ;
Be a crown and kingdom won ;
And bright above the sun,
We'll reign for aye.

HYMN 62.—Child's Hosanna, p. 65 ; Oriola, p. 179 ; Anniversary Hymns American Sunday-School Union, p. 102 ; Sabbath-School Bell, No. 1, p. 94.

BEAUTIFUL Zion, built above,
Beautiful city that I love,
Beautiful gates of pearly white,
Beautiful temple—God its light.
He who was slain on Calvary
Opens those pearly gates to me.

Beautiful crowns on every brow,
Beautiful palms the conquerors show,
Beautiful robes the ransomed wear,
Beautiful all who enter there.
Thither I press with eager feet,
There shall my rest be long and sweet.

Beautiful heaven, where all is light,
 Beautiful angels clothed in white,
 Beautiful strains that never tire,
 Beautiful harps through all the choir.
 There shall I join the chorus sweet,
 Worshipping at the Saviour's feet.

Beautiful throne for Christ our King,
 Beautiful songs the angels sing,
 Beautiful rest, all wanderings cease,
 Beautiful home of perfect peace.
 There shall my eyes the Saviour see,
 Haste to this heavenly home with me.

PRAISE.

HYMN 63.—Child's Hosanna, p. 19; Sabbath-School Bell,
 No. 2, p. 63; also to "Lillie Dale."

IN the rosy light of the morning bright
 Lift the voice of praise on high:
 From the lips of youth to the God of truth,
 Let the joyful echoes fly.
 Sing praises, glad praises,
 Sing, children, sing,
 Let your songs arise to the lofty skies,
 And exult in God our King.

Let his praise be spread for the Lamb who bled,
 To deliver us from woe:
 He endured the cross, the disgrace, the loss,
 Let his praise forever flow.
 Sing praises, etc.

On the cross he hung, for the old and young,
 But he loves the children best:
 To his arms we'll fly, on his grace rely,
 And secure his promised rest.
 Sing praises, etc.

Now exalted high o'er the earth and sky,
 He delights in mercy still,
 Bends his gracious ear our requests to hear,
 And our longing souls to fill.
 Sing praises, etc.

HYMN 64. L. M.

From all that dwell below the skies,
 Let the Creator's praise arise;
 Let the Redeemer's name be sung,
 Through every land, by every tongue.

Eternal are thy mercies, Lord,
 Eternal truth attends thy word;
 Thy name shall sound from shore to shore,
 Till suns shall rise and set no more.

 TEMPERANCE.

65. TEMPERANCE CALL.

In Band of Hope Melodies. Published 10 Park Bank,
 Beekman street, New-York. In Anniversary Hymns,
 American Sunday-School Union, p. 15; Sabbath-School
 Bell No. 2, p. 123, tune; p. 151 words.

(May be sung by boys alone.)

CHILDREN all, both great and small,
 Answer to the temperance call,
 Mary, Margaret, Jane, and Sue,
 Charlotte, Ann, and Fanny too,
 Cheerily, heartily, came along,
 Sign our pledge and sign our song.

(May be sung by girls alone.)

Who have misery, want, and woe?
Those who to the bottle go.
Come then, Joseph, Charles, and Tom,
Henry, Samuel, James, and John;
Cheerily, manfully, come along, etc.

(Sung by all.)

No strong drink shall pass our lips;
He's in danger who but sips.
Come then, children, one and all,
Answer to the temperance call.
Cheerily, readily, come along, etc.

66. THE DRINK FOR ME !

Tune, "The Rose that all are Praising."

THE drink that's in the drunkard's bowl,
Is not the drink for me !
It kills his body and his soul,
How sad a sight is he !
But there's a drink which God has given,
Distilling in the showers of heaven,
In measures large and free ;
Oh ! that's the drink—that's the drink for me.

The stream that many prize so high,
Is not the stream for me !
For he who drinks it still is dry,
And so will ever be.
But there's a stream, so cool and clear,
The thirsty traveller lingers near,
Refreshed and glad is he !
Oh ! that's the drink—that's the drink for me.

67. SNEEZING CHORUS.

(To be used at Temperance Meetings, but not in Sunday school, or on the Sabbath. Tune see 65.)

Imitated from the Italian "Delizioso."

STOMACH OF CHEWER AND SMOKER.

THIS is poison without doubt!
I must try to throw it out.

NOSE AND THROAT OF SNUFFER.

Shee! Shee! Snuff's a vici-ee—
Vici-ee—vici—ee—very vici-ee—
Why! I cannot speak or sing!
Snuff's a ver-y vi—cious thing.

Also Oriola, 86, p. 61, 237, p. 177; Sabbath-School Bell, No. 2, p. 153.

FOR THE OPENING OF SCHOOL.

HYMN 68.—Tune in Oriola, p. 83; Sabbath-School Bell, No. 1, p. 53; Child's Hosanna, p. 81.

Oh! we love to come
To our Sabbath home,
When the six days' work is over;
And read and sing
Of our heavenly King,
And learn to love him more.

Oh! we love to come
To our Sabbath home,
And learn of our teachers dear,

Who point us with love
 To our home above,
 And the crown that awaits us there.

Oh! we love to come
 To our Sabbath home,
 But we would not come alone;
 We would each bring in
 From the depths of sin
 Some wretched wandering one,

Whose feet now stray
 In the broad, broad way;
 Who knows not of God or heaven;
 And would bid them taste
 Of the blessed feast
 Which our Father's love hath given.

Then toil we on
 Till the race is won
 And the pearly gates unfold,
 And we find our rest
 On the Saviour's breast
 At home in the city of gold.

—*Miss Sarah Hamilton.*

HYMN 69.—Tune in Oriola, p. 23; Sabbath-School Bell, No. 1, p. 52; Anniversary Hymns, American Sunday-School Union, p. 56.

WHEN the morning light'
 Drives away the night,
 With the sun so bright and full,
 And it draws its line
 Near the hour of nine,
 I'll away to the Sabbath-school;
 For 'tis there we all agree,
 All with happy hearts and free,
 And I love to early be
 At the Sabbath-school.
 I'll away! away! I'll away! away!
 I'll away to Sabbath-school.

In the class I meet
 With the friends I greet
 At the time of morning prayer ;
 And our hearts we raise
 In a hymn of praise,
 For 'tis always pleasant there :
 When we mingle here no more,
 But have met on Jordan's shore,
 We will talk of moments o'er
 At the Sabbath-school.
 I'll away, etc.

HYMN 70.—Tune in Sabbath-School Bell, No. 1, p. 56.

THE Sunday-school, that blessed place,
 Oh ! I would rather stay
 Within its walls, a child of grace,
 Then spend my hours in play.
 The Sunday-school, the Sunday-school,
 Oh ! 'tis the place I love,
 For there I learn the golden rule
 Which leads to joys above.

'Tis there I learn that Jesus died,
 For sinners such as I ;
 Oh ! what has all the world beside
 That I should prize so high ?
 The Sunday-school, etc.

Then let our grateful tribute rise,
 And songs of praise be given,
 To Him who dwells above the skies,
 For such a blessing given.

HYMN 71. L. M.

LORD, how delightful 'tis to be
 At Sunday-school to worship thee ;
 At once we sing, at once we pray—
 We hear of heaven and learn the way.
 Praise God, etc.

HYMNS FOR CLOSING SCHOOL.

HYMN 72.—Oriola, p. 153; Sabbath-School Bell, No. 1, p. 73; Anniversary Hymns, American Sunday-School Union, p. 32.

DEAR Father, ere we part,
Now let thy grace descend,
And fill each youthful heart
With peace from Christ our Friend.
May showers of blessings from above
Descend and fill our hearts with love.

And when our spirits leave
These tenements of clay,
May they to God who gave,
Ascend in endless day,
And sing with parents, teachers, friends,
That anthem sweet which never ends.

HYMN 73.—Child's Hosanna, p. 83; Anniversary Hymns, American Sunday-School Union, p. 59; Sabbath-School Bell, No. 1, p. 40.

HERE we meet to part again,
Here we meet to part again,
But when we meet on Canaan's plain,
There'll be no parting there,
In that bright world above,
In that bright world above:
Shout! shout the victory!
We're on our journey home!

Here we meet to part again,
Here we meet to part again,
But when a seat in heaven we gain,
There'll be no parting there,
In that bright world above,
In that bright world of love;

Shout! shout the victory!
We're on our journey home!

Here we meet to part again, etc.,
But there we shall with Jesus reign;
There'll be, etc

Here we meet to part again, etc.,
But when we join the heavenly train,
There'll be, etc.

74. COLLECTION HYMN.

Tune, "Life let us cherish."

TAKE, take our treasure,
Christ's love to shed abroad;
Sweet is our pleasure
In giving it to God,
To him who gives us every good,
Our homes, our friends, our daily food,
Our infant school, our Sabbath days,
And books that teach his praise.
Take, take our treasure, etc.

Take, take our treasure, etc.,
That little ones in every land
God's word may hear and understand,
And meet to sing and pray and praise,
Upon the Sabbath days.
Take, take our treasure, etc.

Take, take our treasure, etc.,
And oh! when Jesus calls his own,
From east and west around his throne,
May we and they together stand,
Redeemed at his right hand.
Take, take our treasure, etc.—*Original.*

By the author of "I want to be an Angel."

RECRUITING HYMN 75.—Child's Hosanna, p. 66.

To our dear Sabbath-school there ought many to come,
Who spend Sunday wandering or trifling at home ;
I'll try to bring *one*, or I'll try to bring *two*,
Yes, all that I can, I'm determined to do.

Let me think ; are there none of the dear ones at home,
The large or the little, who never have come ?
Oh ! I'll beg, and I'll coax, try for *one*, try for *two*,
Yes, all that I can, I'm determined to do.

My cousins and playmates, who live in this street,
I'll ask them to come, the next time that we meet ;
Who knows but among them, I'll get *one* or *two*—
For all that I *can*, I'm determined to do.

Out there in the lot that I pass every day ;
How many spend Sunday in frolic or play !
If I could but get *one* of those boys, now, or *two*,
To come here next Sabbath, what good it might do.

God meant all the people who live in this place,
To hear of his goodness, and join in his praise ;
So I'll try to bring *one*, or I'll try to bring *two*,
Yes, all that I can, I'm determined to do.

Perhaps up to heaven some day I may go :
What glory and blessedness then I shall know !
But I want in that glory that many may share,
That one, two, yes, all I can take may be there.

—By the author of "*I want to be an Angel.*"

THE LORD'S PRAYER.

OUR Father,—which art in Heaven,—hallowed be thy name.—Thy kingdom come.—Thy will be done—in earth—as it is done—in heaven.—Give us—this day—our daily bread.—And forgive us our trespasses—as we forgive those—who trespass against us.—And lead us not into temptation,—but deliver us from evil.—For thine is the kingdom,—and the power,—and the glory—for ever and ever.—Amen.

THE TEN COMMANDMENTS.

And God spake all these words,—saying,—I am the Lord thy God,—which brought thee out—of the land of Egypt,—out of the house of bondage.

I. Thou shalt have no other gods before me.

II. Thou shalt not make unto thee—any graven image,—or any likeness—of any thing—that is in heaven above,—or that is in the earth beneath—or that is in the water—under the earth :—thou shalt not bow down thyself to them—nor serve them :—for I—the Lord thy God—am a jealous God,—visiting the iniquity of the fathers—upon the children—unto the third and fourth generation—of them that hate me ;—and showing mercy unto thousands—of them that love me—and keep my commandments.

III. Thou shalt not take the name—of the Lord thy God—in vain : for the Lord will not hold him guiltless—that taketh his name in vain.

IV. Remember the Sabbath-day—to keep it holy.—Six days shalt thou labor,—and do all thy work :—but the seventh day—is the Sabbath of the Lord thy God :—in it thou shalt not do any work,—thou,—nor thy son,—nor thy

daughter,—thy man-servant,—nor thy maid-servant,—nor thy cattle,—nor thy stranger that is within thy gates:—for in six days—the Lord made heaven and earth,—the sea—and all that in them is,—and rested the seventh day:—wherefore the Lord blessed the Sabbath-day,—and hallowed it.

V. Honor thy father and thy mother;—that thy days may be long—upon the land—which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness—against thy neighbor.

X. Thou shalt not covet thy neighbor's house—thou shalt not covet thy neighbor's wife,—nor his man-servant,—nor his maid-servant,—nor his ox,—nor his ass,—nor any thing that is thy neighbor's.

The Ten Commandments, applied and rhymed for Children.

I. I am your God. Have none but me.

II. Before no likeness bow thy knee.

III. Breathe not God's name in rage or play.

IV. Keep holy all the Sabbath-day.

V. Honor your parents. Do their will.

VI. Keep down your temper. Do not kill.

VII. Let dirty words and ways alone.

VIII. Take nothing that is not your own.

IX. Speak truth. Talk not against your brothers.

X. Nor wish for what belongs to others.—*Original.*

THE APOSTLES' CREED.

I believe in God the Father almighty,—Creator of heaven and earth;—and in Jesus Christ,—his only Son,—our Lord,—who was conceived by the Holy Ghost,—born of the virgin Mary,—suffered under Pontius Pilate,—was crucified, dead, and buried;—*he descended into hell;—the third day he rose again from the dead;—he ascended into heaven,—sitteth at the right hand—of God the Father almighty;—from thence he shall come—to judge the living and the dead.—I believe in the Holy Ghost; *the holy Catholic Church;—the communion of Saints;—*the forgiveness of sins,—the resurrection of the body;—and life everlasting.—Amen.

* This should not be taught to children without great care to prevent misapprehension and give the true idea.

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